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Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE IX.

(*Concluded from page* 342.)

We now proceed—

III. To give explanations, offer cautions, and answer objections, relative to the important and interesting subject of the Trinity of persons in the unity of the Godhead. It is not my intention, however, to take up the several items here specified, in a separate and formal manner; but only to make a very few general remarks, that may be applied to the whole. You will carefully observe then, that while we strenuously contend for the truth, as an essential of religion, that there are three persons in the undivided Godhead, we attempt, and ought to attempt, no explanation whatever, of the *manner* in which this Trinity in unity subsists in the divine essence. We believe this to be a mystery, the depth of which the angels in heaven cannot fathom. Of this indeed, as well as of all other things that relate to God, there can be no doubt that not only the angels, but the glorified spirits of the saints, know more—far more—in the heavenly world, than they had ever known in this. But "who by searching can find out God? Who can find out the Almighty unto perfection?" No creature can ever do it. God is perfectly known only to himself—and will be so, to all eternity. It will be the happiness of creatures, to be continually learning more of God; and yet, that there shall forever be still more to learn. Never, my dear youth, never attempt, even in your own minds, to explain or comprehend, the *modus* or the manner, in which the unity and personality of the Deity are constituted. Get clear and consistent ideas of the facts, and of the use to be made of these facts; and make a constant, yea a daily use of them, in prayer and in communion with God; but go no further. Avoid making comparisons—as has sometimes most improperly been done—with a view to explain *how* three may be one, and one three, in the divine essence.

I hold it, indeed, not to be improper, and shall presently give an example of it, to show that in things far more likely to be within our comprehension than the doctrine of the Trinity, we are perfectly at a loss; and therefore that it is not wonderful that we should be so, in regard to this doctrine. But it will be far from my purpose to intimate, for I hold that it ought never to be intimated, that the mode or manner of the divine subsistence, has any *resemblance* to that of creatures. We have no warrant to affirm, or to think this; and it is always dangerous to form comparisons or illustrations that imply it. In all such cases, men certainly speak of what they do not, and cannot comprehend. Yet it is so far

from being any objection to the credibility of this doctrine, that it is unsearchable by us, that this very circumstance is a presumption in its favour. Dr. George Campbell, than whom, on such subjects, I know of no higher uninspired authority, has well remarked—"Unsearchableness to human faculties, is a sort of signature, impressed on the works of the Most High, and which when found in any thing attested as from Him, ought to be held, at least, a presumption in favour of the testimony." Yes, whenever we speak of God, we always speak of what is unsearchable to mortals.

The doctrine of the Trinity is not a whit more incomprehensible, than the doctrine of the *eternal existence* of God. An uncaused cause of all other causes, is what completely baffles all human examination and human comprehension: And it has actually led some to atheism;—not aware, as it would seem, that atheism is absolutely *contrary* to all reason and common sense; whereas the difficulty they pretended to avoid, was not contrary to reason, but only *above and beyond* it. It does seem to me, that those who deny the doctrine of the Trinity, while they believe in revelation, act in a manner very similar. To get rid of what they think a difficulty, they are obliged to treat the revealed will of God, in a manner that, to my apprehension, is absolutely inconsistent with the supposition that it is a divine revelation. While they hold to the Bible, and reject the Trinity, they seem to have the hardest creed of all believers.

I know, indeed, that they have sometimes affirmed, that we hold, on this subject, what is not only above reason, but directly contradictory to it: And if we would allow them to make a statement for us, it might really be so. They affirm, that it is absolutely contradictory to reason, that one should be three, and that three should be one; and that this is the doctrine which Trinitarians hold. But this is, in reality, nothing better than a wretched quibble, a play upon words, that may deceive the unthinking, but which cannot, for a moment, be maintained against a fair statement; and I think that, of late, the ablest Anti-trinitarian writers have ceased to use it. "We do not say that there are three Gods and yet one God; three persons and yet one person; or that the Divine Being is three in the *same sense and respect* that he is one; but only that there is a distinction, consistent with a perfect unity of nature."* In this there is nothing contradictory to reason, or inconsistent with it. I believe that every individual who now hears me, is a being composed of three principles—a *body*, which, by itself, is lifeless matter; a *soul*, or system of animal spirits, which animates this matter, and which we have in common with the brutes; and an immaterial and immortal *spirit*, which is, I know not how, connected with the other two principles; and that all together constitute one rational and accountable creature. This is a very old opinion; and Doddridge supposes it is referred to by St. Paul, when he prays that "the body, soul, and spirit" of his Christian brethren, may be preserved and sanctified. Now, is there any thing irrational, or self-contradictory, in my holding the individuality of every human being, and yet holding that there are three distinct principles, in every such being? Surely not. Neither can I at all explain, or comprehend, *how* these three distinct principles are connected together, so as to make one individual. I only know the fact. And is it—I ask most solemnly—is it wonderful that we cannot explain or comprehend the *manner* of our Maker's existence, when we cannot explain or understand the *manner* of our own existence!—I again remind you distinctly, that this illustration is intended only to show, that it is not unreasonable for us to believe, what we cannot explain and

* Witherspoon.

comprehend in the manner of the divine existence; and by no means to intimate that the three principles of our nature, have the least imaginable resemblance to the three distinctions in the divine nature. God forbid! His nature is in all respects, infinitely different and superior to that of any creature. When we contemplate it, especially with reference to this subject, it is peculiarly incumbent on us to lay the rein on our fancy and imagination; to keep close to the truth as revealed in holy scripture; to be humble, admire, and adore.

I have long thought that, making some allowance for his known peculiarity of manner, there is much that is worthy of regard in the following quotation from Dr. Jeremy Taylor, with which I shall conclude this part of our subject. "He (says Dr. Taylor)—He that goes about to speak of the mystery of the Trinity, and does it by words and names of man's invention, talking of essences and existences, hypostases and personalities, priorities in coequalities, &c. and unity in pluralities; may amuse himself and build a tabernacle in his head, and talk something he knows not what: but the good man, that feels the power of the Father, and to whom the Son is become wisdom, sanctification and redemption, in whose heart the love of the Spirit of God is shed abroad, this man, though he understands nothing of what is unintelligible, yet he alone truly understands the Christian doctrine of the Trinity."

IV. It remains to make a few inferences of a practical kind, from what has been said on this subject. And—

1. If a right view has, in any tolerable degree, been given of the doctrine of the Trinity;—if it runs through the entire volume of inspiration, and gives character and consistency to the whole; then certainly we must regard it, represent it, and hold it fast, as an essential—in the strictest sense an *essential* article—of the Christian faith.

In every system there must be essential principles, which give character to that system, as *a system.* Deny those principles, and you deny the system. A *name* may remain, but the *reality* is gone. Now, if there be any such thing as essential principles in the Christian system, we do believe that this doctrine of the Trinity must be regarded as such. All the grand and distinguishing doctrines of the Christian system, stand or fall with this doctrine. They must do so, for the most of them rest entirely upon it. Accordingly, those who deny it, deny the original and radical corruption of human nature; the atonement and righteousness of Christ, as the only ground of our justification before God; the necessity of a supernatural renovation by the Spirit of God; our need of his special aid in all religious duties, and of his sanctifying influences in our preparation for heaven. Now, remove these truths from the revealed system, and we verily believe that you remove its very essence—you take away its essential character.

We certainly ought to have no pleasure, and God forbid that we should have any—yea, that we should feel any thing but sincere regret and sorrow—in refusing to embrace as Christians, any who denominate themselves such. But in this matter we cannot sacrifice truth—essential truth—to courtesy, or to a false notion of liberality or charity. No truly—the solemn alternative is, we must either give up all our own hopes, or we must give up as Christians, in any thing but name, those who understandingly and really deny this doctrine. A variety in the method of explaining it, and in the circumstantials of it, ought not to exclude any one from our charity. But such a denial as carries with it a rejection of those great doctrines and principles that I have just remarked are grounded on it, this is fundamental—This subverts the very foundation of the Christian system.

But, my young friends, do not hold this doctrine, nor any other, as a fa-

vourite topick of controversy. It has been well observed, that "disputes about religion, and the practice of it, seldom go together." Cleave to the doctrine of the Trinity for yourselves—cleave to it as the anchor of your souls; but indulge no acrimony, no hostile temper, toward those who deny it. Beware of their delusions, compassionate their fatal errors, reason with them temperately; but never forget that they are your fellow men and fellow sinners, and pray much that God may enlighten them, and bring them to the knowledge of the truth as it is in Jesus, that they may be saved.

2. Finally—Inquire most seriously, whether you have—or have not—made that practical use and application of this great and essential doctrine of the Trinity, which renders the belief of it so important. In vain do you hold the truth, if you hold it in unrighteousness. Have you, then, devoted yourselves, by your own act, to that Father, Son, and Holy Ghost, to whom you were devoted in baptism? Have you voluntarily, deliberately, and solemnly, chosen this God as your God, and entered into covenant with him, as such? Have you been reconciled to God, through Jesus Christ, by the operation of the Holy Spirit? Think you, that you have been renewed in the temper of your minds, by the power of the Holy Ghost? Have you, in view of your undone state as sinners, rested by faith on the Lord Jesus Christ, as all your salvation and all your desire? Are you living in daily communion with God—drawing near to him, through the mediation of his Son, and by his Spirit's gracious aid? And are you manifesting yourselves to be the disciples of Christ, by walking as he walked, and obeying all his commandments? These are inquiries of the most solemn import. Happy they who can answer them satisfactorily. Unhappy they who cannot answer thus.—Let them be entreated to look without delay to God, through Jesus Christ, for his Spirit's sacred influence, to renew them unto holiness, and to enable them to believe the truth, not in speculation merely, but with all the heart, to the saving of their souls. Amen.

EXTRACTS FROM PRESIDENT EDWARDS' "DISCOURSE ON JUSTIFICATION BY FAITH ALONE."

Why we must be justified by faith only, without any manner of goodness of our own.

(*Continued from page* 346.)

"Such is our case, and the state of things, that neither faith, nor any other qualification, or act or course of acts, does or can render it suitable or fit that a person should have an interest in the Saviour, and so a title to his benefits, on account of any excellency therein, or any other way, than only as something in him may unite him to the Saviour. It is not suitable that God should give fallen man an interest in Christ and his merits, as a testimony of his respect to any thing whatsoever as a loveliness in him; and that because it is not meet, till a sinner is actually justified, that any thing in him should be accepted of God, as any excellency or amiableness of his person; or that God, by any act, should in any manner or degree testify any pleasedness with him, or favour towards him, on the account of any thing inherent in him: and that for two reasons, 1. Because the nature of things will not admit of it. 2. Because an antecedent divine constitution stands in the way of it.

"1. The nature of things will not admit of it. And this appears from the infinite guilt that the sinner till justified is under; which arises from the infinite evil or heinousness of sin. But because this is what some deny, I would therefore first establish that point, and show that sin is a thing that is indeed properly of infinite heinousness; and then show the consequence, and show that it being so, and so the sinner under infinite guilt in God's sight, it cannot be suitable,

till the sinner is actually justified, that God should by any act testify any pleasedness with or acceptance of any thing as an excellency or amiableness of his person, or indeed have any acceptance of him, or pleasedness with him to testify.

"That the evil and demerit of sin is infinitely great, is most demonstrably evident, because what the evil or iniquity of sin consists in, is the violating of an obligation, the doing contrary to what we are obliged to do, or doing what we should not do; and therefore by how much the greater the obligation is that is violated, by so much the greater is the iniquity of the violation. But certainly our obligation to love or honour any being is great in proportion to the greatness or excellency of that being, or his worthiness to be loved and honoured: we are under greater obligations to love a more lovely being than a less lovely; and if a being be infinitely excellent and lovely, our obligations to love him are therein infinitely great: the matter is so plain, it seems needless to say much about it.

"Some have argued exceeding strangely against the infinite evil of sin, from its being committed against an infinite object, that if so, then it may as well be argued, that there is also an infinite value or worthiness in holiness and love to God, because that also has an infinite object; whereas the argument, from parity of reason, will carry it in the reverse: The sin of the creature against God is ill deserving in proportion to the distance there is between God and the creature; the greatness of the object, and the meanness of the subject, aggravates it. But it is the reverse with regard to the worthiness of the respect of the creature to God; it is worthless, (and not worthy) in proportion to the meanness of the subject: so much the greater the distance between God and the creature, so much the less is the creature's respect worthy of God's notice or regard. The unworthiness of sin or opposition to God rises and is great in proportion to the dignity of the object and inferiority of the subject; but on the contrary, the worth or value of respect rises in proportion to the value of the subject; and that for this plain reason, *viz.* that the evil of disrespect is in proportion to the obligation that lies upon the subject to the object; which obligation is most evidently increased by the excellency and superiority of the object; but on the contrary the worthiness of respect to a being is in proportion to the obligation that lies on him who is the object, (or rather the reason he has) to regard the subject, which certainly is in proportion to the subject's value or excellency. Sin or disrespect is evil or heinous in proportion to the degree of what it denies in the object, and as it were takes from it, viz. its excellency and worthiness of respect; on the contrary, respect is valuable in proportion to the value of what is given to the object in that respect, which undoubtedly (other things being equal) is great in proportion to the subject's value, or worthiness of regard; because the subject in giving his respect, can give no more than himself: so far as he gives his respect, he gives himself to the object; and therefore his gift is of greater or lesser value in proportion to the value of himself.

"Hence, (by the way,) the love, honour, and obedience of Christ towards God, has infinite value, from the excellency and dignity of the person in whom these qualifications were inherent; and the reason why we needed a person of infinite dignity to obey for us, was because of our infinite comparative meanness, who had disobeyed, whereby our disobedience was infinitely aggravated. We needed one, the worthiness of whose obedience might be answerable to the unworthiness of our disobedience; and therefore needed one who was as great and worthy as we were unworthy.

"Another objection (that perhaps may be thought hardly worth mentioning) is, that to suppose sin to be

infinitely heinous, is to make all sins equally heinous; for how can any sin be more than infinitely heinous? But all that can be argued hence is, that no sin can be greater with respect to that aggravation, than the worthiness of the object against whom it is committed. One sin cannot be more aggravated than another in that respect, because in this respect the aggravation of every sin is infinite; but that does not hinder but that some sins may be more heinous than others in other respects: as if we should suppose a cylinder infinitely long, it cannot be greater in that respect, viz. with respect to the length of it; but yet it may be doubled and trebled, and made a thousand fold more by the increase of other dimensions. Of sins that are all infinitely heinous, some may be more heinous than others; as well as of divers punishments that are all infinitely dreadful calamities, or all of them infinitely exceeding all finite calamities, so that there is no finite calamity, however great, but what is infinitely less dreadful, or more eligible than any of them, yet some of them may be a thousand times more dreadful than others. A punishment may be infinitely dreadful by reason of the infinite duration of it; and therefore cannot be greater with respect to that aggravation of it, viz. its length of continuance, but yet may be vastly more terrible on other accounts." * * * * * * * *

"Hence may be more clearly seen the force of that expression in the text, of believing on him that *justifieth the ungodly;* for though there is indeed something in man that is really and spiritually good, that is prior to justification, yet there is nothing that is accepted as any godliness or excellency of the person, till after justification. Goodness or loveliness of the person in the acceptance of God, in any degree, is not to be considered as prior but posterior in the order and method of God's proceeding in this affair. Though a respect to the natural suitableness between such a qualification, and such a state, does go before justification, yet the acceptance even of faith as any goodness or loveliness of the believer, follows justification. The goodness is on the fore-mentioned account justly looked upon as nothing, until the man is justified; and therefore the man is respected in justification, as in himself altogether hateful. Thus the nature of things will not admit of a man's having an interest given him in the merits or benefits of a Saviour, on the account of any thing as a righteousness, or virtue, or excellency in him.

2. "A divine constitution that is antecedent to that which establishes justification by a Saviour, (and indeed to any need of a Saviour,) stands in the way of it, viz. that original constitution or law which man was put under; by which constitution or law the sinner is condemned, because he is a violator of that law; and stands condemned, till he has actually an interest in the Saviour, through whom he is set at liberty from that condemnation. But to suppose that God gives a man an interest in Christ in reward for his righteousness or virtue, is inconsistent with his still remaining under condemnation till he has an interest in Christ; because it supposes, that the sinner's virtue is accepted, and he accepted for it, before he has an interest in Christ; inasmuch as an interest in Christ is given as a reward of his virtue: but the virtue must first be accepted, before it is rewarded, and the man must first be accepted for his virtue, before he is rewarded for it with so great and glorious a reward; for the very notion of a reward, is some good bestowed in testimony of respect to and acceptance of virtue in the person rewarded. It does not consist with the honour of the majesty of the King of heaven and earth, to accept of any thing from a condemned malefactor, condemned by the justice of his own holy law, till that condemnation be removed: and then such acceptance is inconsistent with, and contradictory to such remaining condemnation; for the law condemns

him that violates it, to be totally rejected and cast off by God. But how can a man continue under this condemnation, i. e. continue utterly rejected and cast off by God, and yet his righteousness or virtue be accepted, and he himself accepted on the account of it, so as to have so glorious reward as an interest in Christ bestowed as a testimony of that acceptance?

"I know that the answer that will be ready for this is, that we now are not subject to that constitution that mankind were at first put under; but that God, in mercy to mankind, has abolished that rigorous constitution or law that they were under originally, and has put us under a new law, and introduced a more mild constitution; and that the constitution or law itself not remaining, there is no need of supposing that the condemnation of it remains, to stand in the way of the acceptance of our virtue. And indeed there is no other way of avoiding this difficulty; the condemnation of the law must stand in force against a man till he is actually interested in the Saviour, that has satisfied and answered the law, effectually to prevent any acceptance of his virtue, before, or in order to such an interest, unless the law or constitution itself be abolished. But the scheme of those modern divines by whom this is maintained, seems to contain a great deal of absurdity and self-contradiction: they hold, that the old law given to Adam, which requires perfect obedience, is entirely repealed, and that instead of it we are put under a new law, which requires no more than imperfect sincere obedience, in compliance with our poor, infirm, impotent circumstances since the fall, whereby we are unable to perform that perfect obedience that was required by the first law: for they strenuously maintain, that it would be unjust in God to require any thing of us that is beyond our present power and ability to perform; and yet they hold, that Christ died to satisfy for the imperfections of our obedience, that so our imperfect obedience might be accepted instead of perfect. Now, how can these things hang together? I would ask, what law these imperfections of our obedience are a breach of? if they are a breach of no law, then they be not sins; and if they be not sins, what need of Christ's dying to satisfy for them? but if they are sins, and so the breach of some law, what law is it? they cannot be a breach of their new law, for that requires no other than imperfect obedience, or obedience with imperfections; and they cannot be a breach of the old law, for that they say is entirely abolished, and we never were under it; and we cannot break a law that we never were under. They say it would not be just in God to exact of us perfect obedience, because it would not be just in God to require more of us than we can perform in our present state, and to punish us for failing of it; and therefore, by their own scheme, the imperfections of our obedience do not deserve to be punished. What need therefore of Christ's dying to satisfy for them? What need of Christ's suffering to satisfy for that which is no fault, and in its own nature deserves no suffering? What need of Christ's dying to purchase that our imperfect obedience should be accepted, when according to their scheme it would be unjust in itself that any other obedience than imperfect should be required? What need of Christ's dying to make way for God's accepting such an obedience, as it would in itself be unjust in him not to accept? Is there any need of Christ's dying to persuade God not to do unjustly? If it be said, that Christ died to satisfy that law for us, that so we might not be under that law, but might be delivered from it, that so there might be room for us to be under a more mild law; still I would inquire, what need of Christ's dying that we might not be under a law that (according to their scheme) it would in itself be unjust that we should be under, because in

our present state we are not able to keep it? What need of Christ's dying that we might not be under a law that it would be unjust that we should be under, whether Christ died or no?"

LETTERS FROM AN AGED MINISTER OF THE GOSPEL TO HIS SON, ON THE DUTIES OF THE PASTORAL OFFICE.

LETTER IX.

My dear Timothy,—

Although in my last letter I advised you to form and adhere to a general plan or method of sermonizing, in which regard should be had to the ultimate completion of *a system*, yet you may recollect that I made some provision for a departure from this course. Perhaps indeed we ought not to call any thing which is right in itself a *departure* from a proper course of preaching—it is rather a part of such a course. Certain it is, however, that a minister of the gospel ought sometimes to make addresses to his people, for which a place might not easily be found in such a system as I have recommended, and yet they might be well calculated to illustrate some truth or enforce some duty belonging to that system. Beside, if you live to spend half as many years as I have already spent in preaching the gospel, you will have gone through your systematick course, both of sermons and catechetical lectures. To that period it is lawful to look forward, and to make preparations for the pulpit, which, while they are useful for the present, may perhaps be still more useful in time to come—a time in which you will find it your principal business to dilate and ramify the great truths and subjects of divine revelation. I suppose I have now said enough to show that what I recommended in my last letter is not inconsistent with what I propose in this—which is *to notice several different methods and subjects of publick address*, by a due regard to which you will be likely both to profit and please the people of your charge; and to "make full proof of your ministry" among them, as a preacher of the gospel.

1. *Expositions of the scripture.*—These should never be entirely neglected by any pastor of a Christian congregation—I say *entirely* neglected; because I am willing to make some allowance for every man's natural turn, or for the manner in which experience may have shown that his talents may be employed to the most advantage: and facts demonstrate that there are some clergymen that excel as expositors, who do not, at least equally, excel in discussing a single text; and that, on the other hand, there are some powerful preachers on detached texts, who sink below themselves whenever they attempt expository discourses. Yet I am not clear that, in both cases, the deficiency ought not to be attributed more to the want of a careful endeavour to improve in the department in which the deficiency is apparent, than to any natural impediment or defect.

In the early ages of the Christian church, the publick reading and expounding of the scriptures formed a much larger part of the exercises of worshipping assemblies than they do at present. At that time copies of the sacred writings, which existed only in manuscripts, were exceedingly scarce; and but few of the common people were able even to read the scriptures, if they had been in their hands. Their knowledge, therefore, of what the Bible contained, was necessarily and almost wholly derived from what they heard read and explained by their publick teachers. Such, likewise, was much the case in the early periods of the protestant reformation. At present, when the art of printing has enabled us to multiply copies of the scriptures with ease and rapidity, and when Bible societies have put the sacred volume into the hands of almost all who choose to possess it, and the mass of the poor as well as of the rich can read it for themselves, there is really not the same reason why so much of it should be read in publick, or so

much time be spent in commenting on it, as at the periods to which I have referred. The change, therefore, which has taken place, if not carried to an extreme, ought not to be condemned—the change of circumstances has rendered it proper. Still, it is beyond a question with me, that the reading and expounding of the scriptures ought to make an indispensable part of the stated service of the sanctuary, at present as well as in former times. God blesses the truths of his own word, as the ordinary means both of converting sinners and edifying saints; and a portion of it, distinctly read and seriously attended to in publick worship, may be of more benefit than any thing else. Expositions, also, may be still highly profitable. They are always, I think, when well made, peculiarly agreeable to the most serious part of a Christian audience. It is delightful to the practical Christian to dwell on the word of God, and to hear the short remarks which a pious and judicious minister will passingly throw out, on every verse or every clause. And after a portion has been expounded, a number of inferences may be drawn from the whole, which may be applied to persons of all descriptions, with as much pertinence and pungency as can be done in the close of a regular sermon. But in addition to all this, it should not be forgotten, that though all may possess and be able to read the Bible, yet many of those who attend publick worship do in fact read it but little, and that carelessly; so that they still remain stupidly ignorant of its contents and its import. And of those who read with some care and diligence, probably not one in ten has ever perused a commentary on the scriptures, so as to be much profited by it. Of those parts, therefore, which really require comment and explanation, in order to a full understanding of them, this whole class must need information of a very important kind, and will receive it with peculiar pleasure.

I have not time to specify very particularly—and to you it is not necessary—the parts of scripture that are most proper to form the subjects of exposition, nor the various methods in which it may be conducted. Every part of the sacred oracles, indeed, is fit for this mode of public instruction. Luther's Commentary on the Epistle to the Galatians, which was delivered in a series of discourses to a worshipping assembly, has been far more useful to me, than any other part of his works that I have ever read.

I once conceived the design of framing a sermon, or lecture, on every book in the Bible; giving the history and general scope and character of each, with remarks explanatory and practical on the most striking and useful parts. I have not yet done it, and probably shall not now attempt it. But I think, if well executed, it would be very instructive, and have wondered that we have not had a publication of this kind, calculated for popular use. *Prophecy* needs explanation. A general view of it every well informed Christian ought to possess. An exposition of the Book of Daniel, whose prophecies look forward from his time to the end of the world, would afford to your people instruction, entertainment and profit. The *psalms* of David, and the *parables* of our Lord, admit of an exposition of the most practical and useful kind. Parts of the book of *Acts* are in the highest degree interesting, and may lead naturally to remarks and an application of a very impressive character. The *epistles* of Paul furnish portions for exposition, from which almost all the truths of the gospel may be illustrated, and all the duties of the Christian be powerfully urged.

It has been, and I believe still is, the practice of a few of our clergy, to give a short exposition of a portion of scripture, previously to the regular sermon, at least once, on every Lord's day. This practice was heretofore general in the church of Scotland, as well as in the Presbyterian churches of Ireland; and it has my hearty approbation, although I have never

adopted it for myself.—What portion of your publick addresses shall consist of such expositions as I have now referred to, must be left to your own discretion. It ought to be varied, with some regard to the different periods of your ministerial life, and the existing circumstances of your congregation.

I will not add to my prolixity on the subject of expositions, more than just to mention, that I think it very proper and profitable, occasionally to take a connected passage of scripture of considerable length, and after explaining it generally, to educe from it certain propositions, to be treated and applied in the same manner as when you speak on a single text.

2. *Characteristick sermons* may be made exceedingly instructive and impressive. Blair, you know, has recommended this method of sermonizing, and has referred to bishop Butler's discourse on the character of Balaam, as an excellent specimen of what he advises others to attempt. The attempt, probably in consequence of his advice, has accordingly been made by several; but, so far as I have observed, with but moderate success. Characteristick sermons are indeed the most difficult of all in the composition, as they require discrimination, and a careful observation of real life. They can never be hasty effusions; but if well conducted, they always command great attention, and seldom fail to leave a lasting impression on the mind. I would advise you to make some attempts in this way, but not to make them often. There is, however, something analogous to this, which is less difficult in the execution, and scarcely less calculated to produce a powerful effect—It is to take some leading trait, or striking feature of character, of some individual, good or bad, which is given in Holy Scripture, illustrate it distinctly, and then make it the subject of recommendation or of warning. For example—the *faith* of Abraham; the *meekness* of Moses; the *pious attachment* of Ruth; the *decision* of Joshua; the *self-ignorance* of Hazael; the consequences of *self-exaltation* in Nebuchadnezzar; the *impiety* of Belshazzar; the *holy fortitude* of Daniel on one occasion, and of his companions on another; the *precipitancy* of a good man, in the character of Peter; the *vileness of hypocrisy* in Judas; the *humble, firm,* and *lovely* character of John; the unparalleled *self-devotion* and *activity* of Paul—But I forbear—the examples to which I might refer, both in the Old Testament and the New, are almost innumerable.

3. An *incident, caution,* or *admonition* of scripture, which is *particular* in the sacred text, may be extended to *a whole class of actions or duties,* of a similar kind, so as powerfully to awaken attention, and leave a lasting impression on the memory. My meaning here may need illustration. I will give it by mentioning some instances, in which I have attempted what I now recommend. From the words "What dost thou here, Elijah?" 1 Kings, xix. 9, I preached a sermon, specifying a number of instances in which Christians, and especially those of considerable influence, may be found *sadly out of their proper place,* and *negligent of their duty.* From 1 Kings, xv. 14, "The high places were not removed, nevertheless Asa his heart was perfect with the Lord all his days,"—I delivered two discourses on *the omissions of duty by truly pious people*—showing particularly what the omissions were, and their unhappy influence, both on the parties chargeable with the sinful neglect, and on others as a matter of evil example. 1 Cor. v. 6—"Know ye not that a little leaven leaveneth the whole lump"—furnished me with the subject of a discourse on *the importance of resisting the beginnings of evil;* in which a variety of examples were given of the incalculable mischiefs which had followed from disregarding this admonition.—I need not proceed farther, although I could easily do it. I will only remark, in addition, that it appears to me that in using such texts as we here contemplate,

in the manner I have mentioned, we conform precisely to the design for which they were left on record—"Whatsoever things were written aforetime were written for our learning—all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works."

4. *Providential occurrences* of a remarkable kind, whether in the world at large, or in the nation, or in the place or congregation to which you belong, ought not to pass unnoticed in the pulpit, either in prayer or in preaching. The providences, as well as the word of God, are intended for our instruction and improvement; and it is always the duty of a faithful minister of the gospel, to point out to his people the right view and improvement of them, and to inculcate the duty as closely and tenderly as he can. Discourses of this kind are always heard with more than ordinary attention, and therefore should be prepared with more than ordinary care. Care is necessary, not only because whatever is said will probably be marked and remembered, but because many occurrences in providence require to be treated with much caution, and sometimes with great delicacy and reserve. Neither a place nor an individual is to be represented as *certainly* more vile or wicked than another, merely on account of any unusual calamity experienced; and yet the right view of the calamity ought to be shown, and the right improvement of it urged. Personalities of every kind are, as far as possible, to be avoided; and every thing, especially in your own congregation, that would wound personal feelings unnecessarily, must be studiously shunned: and yet there are occasions on which flagrant enormities must be publickly rebuked. On no occasions more than on these, will you find it difficult, to be at once discreet and faithful. Meet the difficulty with prayer to God for special direction, and with watchfulness over your own spirit, that you say nothing from personal irritation, or merely to gratify your own feelings. Thanksgiving and fast sermons, are sometimes not easily conducted, so as neither to omit duty nor to give offence. Duty must always be performed, and as little offence be given as its faithful discharge will permit. My father, who was a minister of the gospel for nearly half a century, and who served a congregation in which a funeral sermon was expected at the death of every man, woman, and child, who had belonged to his charge, steadily refused to give, at the time of the funeral, the character of the deceased. Sometimes, when a character was insisted on by the relatives, he cheerfully consented to their sending for a neighbouring minister to give it, but he would not do it himself. He believed that, on the whole, less offence would be given, and duty and a good conscience be better consulted and preserved, by this course, than by any other. Yet, toward the close of life, he took a suitable occasion to deliver a discourse, the notes of which I now have, in which he paid a tribute of respect to several individuals in his congregation, who had been eminently exemplary and useful; most of whom had been dead for a number of years. This course I neither censure nor recommend—think of it for yourself. It was, however, a course which was taken by as conscientious a man, and as faithful a minister, as I ever knew. He would not, I am persuaded, have refused to give the character of an eminently faithful minister of the gospel, in preaching his funeral sermon—if he had been called, as he never was, to that duty.

5. *Particular sins and vices, and particular duties and virtues,* are proper topicks to be discussed in the pulpit. More point and interest can be given to a discourse on such topicks, than on those of a more general kind; and the truth can be brought more home to the consciences of those who ought to take it to themselves. A drunkard, a liar, a miser, a slan-

derer, and a quarrelsome or vindictive person, will sit undisturbed for half a lifetime, under sermons that inculcate religious truth and duty in a general way; but they cannot easily escape without some feeling and sense of guilt, when their character, practices, vileness and danger, are clearly and strongly depicted. In like manner, the duty of relieving the necessities of the poor, and of contributing to charitable and benevolent designs, and the extent to which this ought to be done, will never be seen and felt, in any measure as it ought to be, by the great body of your people, unless you explain it fully, and press it upon them warmly, frequently, and discreetly. To be *particular* and yet not *personal*, is the way to make our hearers feel that they have a concern as individuals, in what we deliver from the sacred desk. This indeed is a task, not at all times easily executed. I have myself, in more instances than one, been supposed to be pointedly personal in my sermons, when I did not know or suspect that what I was saying was peculiarly applicable to those who took it as intended wholly for themselves. Such occurrences, however, are not to be regretted—they are rather to be rejoiced in, as an evidence that the bow which was drawn at a venture, has sent an arrow to a heart which ought to be pierced.

Thus, my dear son, I have noted some of the chief methods and subjects of publick address, which will demand your attention—*partially* while you are pursuing the systematick plan recommended in my last letter, and *more extensively* after that plan shall have been completed—if it shall please God to continue your life and labours till that time. But alas! how uncertain is life! How important is it that all men, and especially that ministers of the gospel, should be found employed exactly as they would wish to be found, if death should overtake them in the most sudden and unexpected manner! It were well to prepare and preach every sermon, under the impression that it may be our last. Then we should be most likely to lay our plans aright, and to pursue them advantageously. Then we should never preach ourselves, but always Christ Jesus our Lord. Then we should never pen or speak a word merely from a desire to shine, or to advance our reputation for talents or eloquence. We should forget ourselves, in a concern for the glory of God and the salvation of the souls committed to our pastoral care. Let us therefore endeavour steadily and earnestly to aim at this, both in the pulpit and out of it. If we do so, it will assuredly have the most happy influence in preserving us from wrong motives, and in giving a right direction to all our preaching and all our practice. May the Lord be your teacher and guide.

Affectionately adieu, ——.

Miscellaneous.

In our last number we published two letters from Dr. Ramsay to Dr. Witherspoon. We propose now to insert extracts from several letters of Dr. W. to his youngest son, David Witherspoon—who had accompanied his brother-in-law, the Rev. Mr., afterward Dr. Smith, to Virginia—whither he had been called to take charge of Hampden-Sydney college, in Prince Edward county of that State. It appears from the following letters, that Mr. David Witherspoon was still in his boyhood—his exact age at the time is not known to the writer.

About eight months after Dr. W. had thus parted from his youngest son, he, with his whole family, was driven from his home, by the memorable march of the British army through the State of New Jersey, in

the autumn and beginning of winter of the year 1776. He fled into the State of Pennsylvania, and found a cordial reception of himself and his family at Pequea, in the house of the Rev. Dr. Robert Smith, the father of Dr. Saml. S. Smith, within a short time after the marriage of the latter to Dr. W.'s eldest daughter. Here Mrs. Witherspoon remained till she was able to return to her home, in the following summer. The youngest daughter, Frances or Fanny—afterwards married to Dr. Ramsay, and whose mournful death was the subject of the letters published in our last number—went, it appears, in the course of the winter, and joined her youngest brother at Hampden-Sydney. Dr. W. himself was, during this whole period, a member of the Continental Congress; and was one of those who subscribed the Declaration of American Independence, on the 4th of July, 1776. He was, of course, exceedingly obnoxious to the British forces; and the more so, because he was a native of Britain, and had been but about eight years in America. He resided, as the dates of the following letters show, sometimes at Princeton, mostly in Philadelphia—attending on Congress—and for a while, after Congress left that city, at Baltimore. He had three sons, James, John, and David, and two daughters, Ann and Frances—James the eldest, was a Major in the American army, and fell at the battle of Germantown. He had previously been connected with the northern army.

These notices of a man greatly distinguished both in church and state, and of his interesting family, will, it is believed, not be unacceptable to our readers—while they will serve to render the following letters more intelligible than they would otherwise be.

Our principal motive in publishing the letters is to show—and we wish it may be well observed—in what manner an eminently enlightened Christian parent, in the hurry of publick business and the confusion of war and exile, still regarded and wrote to a beloved son; anxious, in the first place, that he should be a real Christian,—in the second, that he should be learned and useful. The letters, at the same time, advert to events and circumstances in the state of our country, at that memorable period, which will not be without interest—at least to those, who, like the writer, may have a recollection of the trying scenes which were then passing.

"*Princeton, May* 6, 1776.

"My dear David—It gave me much pleasure to see by your last, that you propose to teach the French. If you do this with care and application, it will soon perfect you in that language. Take particular pains to prepare and fit yourself for any thing you do. Take pleasure in doing things with accuracy and perfection. To see you a complete scholar will be the greatest delight you can give me, except your being a good man, which is of more consequence still; but I hope they will both go together. I beg it of you not to forget the particular advices I gave you at parting, and have often recommended. Keep pen and ink always about you, or by you, and take notes of many things, as well as of your expenses. In writing your letters keep black lines, till you can write straight and neatly without them. To write letters well and with spirit, is a great accomplishment, and I desire that you would write to me as often as possible. Mr. Smith is mistaken as to the miscarriage or opening of letters; I believe it was owing to my not writing so frequently as I ought to have done. But if you write to me often, you may depend upon it your letters shall not be henceforth long neglected.

"As you are now among strangers, take particular care of your behaviour, for a character is soon formed, and often easily lost. If you mind your business with diligence, every body will approve and applaud you; on the contrary, idleness is soon observed, and always blamed. Be ob-

liging and friendly to all. I do not know so general or so excellent a rule for good manners, as to think concerning others as every good man ought to think. If you wish them well in your heart, you will certainly be civil to them in your behaviour.

"I would be happy that you would write to me sometimes a letter in Latin or French; but you may delay that till you receive one from me, in one or other of these languages, by way of example. La premiere lettre que je vous ecrirai sera en Francois, ou en Latin, ou peut etre en tous les deux.

"I am, dear David,

"Your affectionate father,

"JNO. WITHERSPOON."

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"*Philadelphia, July* 29, 1776.

"DEAR DAVID—It gives me great pleasure to hear from every quarter that the school is increasing, and I hope to hear that you are exerting yourself for your own improvement, and to be useful in your station. You will hear that our northern army have retreated as far as Ticonderoga. I had a letter from your brother James lately, in which he tells me he and Mr. Whitelan, with another, went over through the woods for intelligence, and when they came to St. John's, found it in the enemy's hands; were in great danger of being taken, and obliged to return through the woods with but one biscuit a piece, to maintain them for two or three days. The people in Rygate have left the town and come to Newbury, where they are making a fort to protect their women and children from the Indians. Mr. Mayo will, no doubt, tell you all the news of this country, so that I shall not need to repeat them. Our college is broke up for three weeks.

"Pray write me as often as you please by the post, for I don't think the letters are often broken open now; and be particular as to your own situation, and what studies you are applying to. Improve and perfect your French, which you may easily do now. Your brother John is at New York in the General Hospital, and well pleased with his situation. I have not been at Princeton these ten days, but our friends there are well. Fanny and I still propose a journey to you in October; though, as to me, there must be some uncertainty on account of the Congress. I will now send you a copy or two of my sermon complete, and would send a good many for sale, if Mr. Mayo could carry them along. I will advise him also to take newspapers for your entertainment.

"As the distance between us is so great, I must not omit, my dear child, to put you in mind to walk in the fear of God. Give yourself much to the exercise of prayer; and if you desire to improve and persevere in that duty, you must be punctual as to the times of it. Irregular people do nothing to purpose, either in that or any other respect.

"I am, dear David,

"Your affectionate father,

"JNO. WITHERSPOON."

—

"*Philadelphia, Aug.* 26, 1776.

"DEAR DAVID—Your letter of the 8th of August, I received yesterday by captain Stewart, and only this day, by post, that of July 22d. * * I am glad to perceive that you are endeavouring to make yourself master of the French: continue in it carefully, and be sure to read through, and be well acquainted with the dialogues and conversation phrases in the Grammar. You say you have not taught any yet. I am willing to understand this only of the French, for I hope you have not been wanting in teaching Latin in the school. Make yourself as useful as possible to Mr. Smith, and perfect your classic learning.

"It gives me great pleasure to see that the school increases so fast. I hope no pains will be spared to make the scholars as complete as possible. You ought to exercise them well in the grammar and syntax. It would be a great advantage, if they were kept some part of their time to writing and arithmetick. If among you,

you can bring it about that the boys write their letters to their parents, neatly and sensibly, it will give them great pleasure. Many of them are not judges how far they profit in Latin and Greek; but if they write their letters well, they will perceive their improvement: and, on the contrary, if they write nothing home but blotted, ill-spelled nonsense, they will suppose they have learned nothing, though you take ever so much pains.

"Your two letters which are now before me, please me better than any you have written. If you take pains, you will write a good hand. There are, however, some few oversights in point of spelling, which I hope you will guard against for the future. I think you will write better than either of your brothers. John is in the Hospital at New York, where they expect an attack every day. Some of the English troops are landed on Long Island: there has been a small scuffle with their advanced guard, in which we have had the better. I had also a letter from James lately, by which it appears probable that he will be at Princeton soon. The northern army at Ticonderoga, is now in a much more promising situation than heretofore. A treaty has been just concluded with the Indians at Fort Stanwix, which was read in Congress to-day, and by which they have promised a strict neutrality. I am glad to hear that John Smith is studying divinity. His brother William has just passed his trials in New Castle Presbytery, and I hear has given great satisfaction. Mr. Smith, his father, is now gone to the camp at Amboy, and has carried Mrs. Smith with him to Princeton. I expect to see them both there at the end of this week. I was at Pequea, and preached there about a fortnight ago. * *

"The Philadelphia Associators, who went to the camp, have many of them behaved very badly. They were mutinous and disorderly; many went away without leave, and I believe they are now mostly dismissed. * * Remember, my dear boy, to fear God, and serve him in sincerity and truth. Let this be your first and highest care, and accomplish yourself as much as possible for usefulness in life. * *

"I am, dear David,
"Your affectionate father,
"JNO. WITHERSPOON."

"*A Philadelphie, le 3me d' Octobre,* 1776.

"MON CHER FILS—J'ai recu votre lettre ecrite en Francois, laquelle me donna le plus grand plaisir. Je vous avoue franchement que j'avois oublié ma promesse de vous ecrire en Francois, et j'espere d'obtenir votre pardon. Votre Frere Smith par la lettre, et Mr. Jean Smith par la conversation, m'ont rendu tout a fait heureux, en m'assurant de votre diligence et bonne conduite. Ils m'ont dit que vous enseignez dans lécole avec prudence et assiduité, et que vous ne vous melez point avec les folies & badinages des jeunes gens; enfin que vous etes respecté & aimé des ecoliers, et vous appliquez aussi a vos autres Etudes.

"Continuez, mon cher fils, d'etre sage et diligent. C'est le tems dans votre jeunesse de cultiver vos talents, d'acquerir des connoissances, et de vous rendre capable des plus hauts et honorables emplois. Vous savez bien avec quel ardeur je souhaitte votre progres dans les arts, et votre bonheur pour toute la vie. Vous avez beaucoup de douceur et de tendresse dans votre naturel, et j'espere que vous augmenterez ma felicité par des semblables nouvelles de tems en tems.

"Il me donna un grand plaisir de voir que vous ecrivez bien. Vous ecrivez deja beaucoup mieux qu'aucun de vos freres. Soyez diligent; ecrivez souvent et avec tout le soin et precaution possible, afin que vous soyez perfectionné dans cet art. Souvenez vous des regles que je vous donnai avant que vous partites de Philadelphie. Ayez toujours pres de vous du papier, de l'encre, et des plumes, et ecrivez beaucoup. Comme vous etes parmis les etrangers, traitez

les tous avec complaisance, avec humanité, & la plus sincere amitié. Mons. Jean Smith m'a dit souvent qu'il a eté parfaitement heureux dans votre societé. Faites vous aimé de tous.

"Votre lettre Francoise est bien ecrite. Elle n'a que deux ou trois fautes dans la construction, que ne meritent presque d'etre nommées. Vous apprendrez bientot a parler quand vous aurez opportunité et occasion. Pour cet effet lisez souvent les phrases familieres dans la grammaire. Je souhaitte aussi que vous lisiez beaucoup en Latin, afin que vous pouviez lire les livrez classiques avec plaisir. Sitot que vous entendiez fort bien Horace & Virgile, vous les lirez & repeterez avec le meme plaisir qu'une poeme Angloise. Je voudrois que vous m'ecririez quelquefois en Francois, quelquefois en Latin, et quelquefois en Anglois, & toujours avec attention et netteté.

"Je n'oublierai pas ma promesse que je vous donnerois vingt-cinque ou trente livres par an, et je vous envoye les depenses de Messrs. Mayo, que leur pere vous payera sans doubte pour votre salaire de six mois.

"Pour les nouvelles de Princeton & les affaires publiques je vous renvoye a votre sœur & je suis.—

"Mon cher fils, votre pere tres affectioné,—

"J. WITHERSPOON."

—

J. W. DAVIDI SUO.
SALUTEM.

Scripsi ad te, fili mi carissime, gallico sermone, per sororem; & nunc latine brevissime, ut tempus postulat, scribere volo. Gaudio quam maximo affectus fui, per fratris literas & per amicum vestrum Joannem Smith, audire te esse modestum, diligentem, & studiis deditum. Optime dixit Soloman, "sapiens filius Patrem lœtum efficit." Perge obsecro, mi fili; amato libros, incumbito studiis, ut sis doctus, & ideo carus amicis, amabilis omnibus. Mitto ad te unum par calceorum; quanquam incertus sum an sint pedibus tuis apti & idonei. Cupio plurimum, quam sæpissime a te audire. Scribantur literæ, Latine, Gallice, Anglice, ut vis. Valeas. J. W.

Octr. 25, 1776.

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FOR THE CHRISTIAN ADVOCATE.

The following paper is from the pen of the late venerable Doctor ELIAS BOUDINOT, and is now before us in his own hand writing. It was intended for "The Assembly's Missionary Magazine, or Evangelical Intelligencer," published in the years 1805-6-7; but we cannot find that it was inserted in that Miscellany, and we believe it has never till now been made publick. It contains a short account of the origin of one of the first Presbyterian churches in the United States; and some notice of the successful ministry of the Rev. Messrs. JOHN and WILLIAM TENNENT, men whose memory ought ever to be precious in the Presbyterian Church. But our principal inducement to publish the paper is the statement which it gives of a great revival of religion —commenced in the year 1739, by the instrumentality of the Rev. GEORGE WHITEFIELD, and continued for several years afterwards—as it appeared in the congregations of Freehold and Hopewell, under the ministrations of the Messrs. Tennents and Mr. Rose. The nature of the exercises then experienced, by those who were hopefully "renewed in the spirit of their mind," will not, we think, be without interest, and we hope edification, to our pious readers. It may be gratifying to compare them with what has been witnessed in recent revivals. There is an artless simplicity in the statement, which appears to be made almost wholly in the language of Mr. William Tennent's letter, to which the writer refers.

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An Account of a Remarkable Revival of Religion in Freehold, New Jersey.

Some time about the year 1740—a very remarkable revival of religion took place in New Jersey and other

parts of the neighbouring provinces. At the request of a particular friend, Mr. Tennent gave him an account of what had come to his knowledge, of this kind providence of God to his American Zion. A rough draught of this letter, dated in October, 1744, has enabled the writer of this to give some sketches of it.

Mr. Tennent begins by mentioning that Freehold, in the county of Monmouth, where he then lived, was the first place in East Jersey, on the south side of Rariton river, which was settled with a gospel ministry. That this was owing, under God, to the agency of some Scotch people, who first settled in that part of the country. Among them there were none more laborious in the establishment of the gospel than one WALTER KER, a man of great attainments in the Christian life. In the month of August, 1685, he was apprehended in Scotland, and banished for his faithful adherence to God and his truth, as professed by the church of Scotland. He came to America and settled in Freehold. Here he became more eminently serviceable to the church of Christ and the interests of his kingdom, than it was possible for him ever to have been in his own country; whereby the emissaries of the devil lost their aim in their attempts to punish and afflict one who, they supposed, was marring their plans of iniquity. Mr. Tennent observes, that this servant of God was then alive, and adds "blessed be God, flourishing in his old age, being now in his 88th year." The love of many had waxen cold, and a worldly spirit and careless temper had taken possession of the congregation at large. The savour of religion was lost, and the major part of the congregation could not be said to have so much as a name to live. Family prayer was scarcely known. Ignorance so overshadowed their minds, that the doctrine of a new birth, or regeneration, when clearly explained and powerfully pressed home on the conscience as necessary to salvation, was made a common jest: and the preachers of this doctrine were nicknamed *New lights* and *New born men;* and generally considered as holders forth of new and strange doctrines. The practices of many were even worse than their principles —loose and profane.

In the year 1729 their minister left them, and they became so grievously divided among themselves, that it appeared very improbable they would ever again unite in the settlement of another minister. In this miserable, helpless, and almost hopeless state, they continued some time, few among them having either eyes to see, or hearts to bewail their woful and wretched circumstances. Thus they seemed "to be cast out" as in Ezek. xvi. 5. But the Lord, "who is rich in mercy," of his unmerited goodness, "passed by them lying in their blood, and said unto many of them, live,"—and live they will, to all eternity.

About this time, Mr. John Tennent, younger brother to William Tennent, was licensed as a candidate for the ministry—a young man, whom the Author of every good gift had uncommonly furnished for the exalted trust. To him some of the congregation applied, entreating him to supply them for a season; which, with the consent of the Presbytery, he reluctantly did. But, as he himself said, when he went to Freehold, he became heartily sorry that he had engaged in the business: as they seemed to be a people given up of God, for their abuse of former gospel privileges. But "God's thoughts are not as our thoughts, nor his ways as our ways." He had not preached more than four or five sabbaths, when the Lord so blessed his labours, that many were solemnly engaged to attend to the fervent exhortations of the preacher, and "to search the scriptures to know if these things were so." This gave him such great encouragement, that he was enabled to preach with such uncommon fervour and zeal, that he told his brother, he was fully persuaded, Christ Jesus had a large harvest to be

brought home; so that, notwithstanding they were a poor broken people, he determined, if they should agree to call him as their stated pastor, he would accept their call, though he should beg his bread. In the spring of 1730, the congregation unanimously gave him a call, and he was ordained the 19th of November following. He continued their pastor till the 23d April, 1732, and was then translated to glory.

During his short life, his labours were greatly blessed, so that the place of publick worship became crowded by people of all ranks and orders, as well as professions, in the neighbourhood.—They appeared to hear as for their lives—many were taken in the gospel net.—A solemn awe of God's majesty seemed to prevail in a remarkable manner at publick worship, and sometimes the body of the congregation would be moved, so that both minister and people would be overwhelmed with tears.—Let the Lord alone have all the glory. It was no uncommon thing to see persons in time of sermon, sobbing as if their hearts would break, but without any crying out; and some have been so overcome, that they were carried out as if they had been dead.

Religion was the general subject of discourse, though some did not approve it. The Holy Bible was searched by all parties, and knowledge was surprisingly increased.

The terrors of the Lord fell generally on the inhabitants; so that wickedness, as astonished, in a great measure hid itself. Frolicking, dancing, horse racing, and other idle amusements, were broken up and discontinued. The gay people of both sexes, felt themselves bound in conscience to meet in private societies, each sex by themselves, for the purpose of confessing their abominations before God, and praying for a pardon of their sins.

Before Mr. John Tennent's death, and while he was declining, Mr. William Tennent supplied his pulpit for about six months. Many applied to him, inquiring what they should do to be saved; and others to tell the great things the Lord had done for them. His labours were greatly blessed to the conviction and conversion of many, who had as yet opposed this day of grace. Indeed, the effect of Mr. John Tennent's preaching, seemed more discernible a few months after his death, than at any time before. Almost in every neighbourhood, and it may be said, with few exceptions, in every house, there were some found longing and seeking after the divine physician Jesus Christ. Many of these, afterwards, savingly closed in with him, and shouted, glory, glory to his holy name.

Some time after the death of his brother, Mr. William Tennent was called to the pastoral charge of the congregation, and was ordained on the 25th October, 1733. Thus, he observes, that his Lord had sent him to reap that on which he had bestowed no labour; and he earnestly prayed that he might be made thankful for this as long as he lived. He adds, "that he must declare to the honour of Almighty God, that he had continued his grace to them, ever since the more particular and remarkable outpouring of his spirit; and especially had blessed his own ordinances to the conviction, conversion, and consolation of many precious souls, so that every year, some more, some less, have been, in a judgment of charity, added to his mystical body. To his holy name be all the glory."

The number of those who had tasted the sweet fruits of the Redeemer's purchase in a saving manner, in the congregation, he could not tell, having never kept any account of numbers. It was his great comfort that the Lord knew who was his. Many, he remarks, both old and young, have been renewed by divine grace, though none so young, as have been reported in other places. Some Negro slaves were made free in Christ; and more appeared to be unfeignedly seeking after him. But, after all the Lord had done, he was persuaded that many were yet "in

the gall of bitterness and bonds of iniquity." This often tempted him to wish, that he "had in the wilderness a lodging place of a way-faring man," that he might leave his people and go from them: or, that his "head was water and his eyes a fountain of tears, that he might weep day and night for them."

Such as had been converted, were prepared therefor by very severe convictions, discovering to them, in a heart afflicting manner, their sinfulness both by nature and practice; their liableness to damnation, both for their original guilt and actual transgressions; their misery as being exposed to divine vengeance for their aggravated crimes; and seeing no way in themselves, by which they could hope to escape—for that their whole life past was not only a continued act of rebellion against God, but their present endeavours to better it by prayers, &c. were so imperfect that they could not endure them, and concluded, much less would they be considered meritorious by a holy God. They all confessed the justice of God in their exposedness to eternal perdition, and seemed shut up to the blessed necessity of seeking relief by faith in Christ alone.

It is needless to mention the evils they complained of—as ignorance, unbelief, hardness of heart, hatred to God, his laws and people—worldly mindedness, wanderings of heart in holy duties, pride, sensuality, slothfulness, &c. &c. With what grief, shame, and self-loathing, did he hear them bewail their loss of time, and neglect of the great gospel salvation. Those who were communicants before their awakening, had with trembling declared that their unworthy conduct grieved them more than any thing they ever did; for thereby they had crucified their Lord afresh, and his blood cried out against them. It is almost incredible with what indignation these awakened souls would speak against themselves, on account of their sinfulness. Let it be noted here, that some who thus witnessed against themselves, had been considered as believers, both by themselves and others; having been externally sober and regular in their walk and conversation.

Their sorrows were not all alike, either in degree or continuance. Some did not think it possible for them to be saved, if God should vindicate the honour of his justice; though these thoughts, blessed be God, did not continue long at a time. Others thought that their salvation was possible, though, from their vileness, very improbable. The greatest degree of hope, before closing with Christ, generally ended in—"It may be the Lord will have mercy upon me." Some, in coming to Jesus, have been greatly vexed with blasphemous and other horrible temptations; but they soon, through Divine mercy, were enabled to serve God without distraction, in gladness and singleness of heart. The convictions of some were instantaneous, by the Holy Spirit applying the law to the conscience, and discovering to the eye of the understanding, as it were, the deceits of their hearts, by which they were stabbed as with a sword. In others the work was carried on in a progressive way, in which their abominations were discovered by them one after another, till they were convinced that the fountain of corruption was in the heart; and thereby were brought to despair of life but through the atonement of the blessed Jesus, who saves his people from their sins.

After these sorrowful exercises, many seemed to be thoroughly reconciled to God, and were blessed with the spirit of adoption, enabling them to cry Abba Father; though some had greater degrees of consolation than others, in proportion to the clearness of the evidences of their sonship. Some, the Lord suddenly drew out of the horrible pit of distress and darkness, and brought them into the light of his countenance, when he filled their hearts with joy and their mouths with praises—yea, to them was given the full assurance of faith. Others were brought to peace in believing, but had not so

great degrees of joy, yet they went on trusting in the Lord. The way they were comforted, was either by the application of some particular portion of the scriptures, or by an affecting general view of the way of salvation in Christ, as free without money and without price, in favour of the poor, sinful, weary, and wounded soul—with his ability and willingness to relieve them from all that they felt and feared, and that not for their own sakes, but for his own great name's sake. With this they were well pleased, and thereupon ventured their all upon his faithfulness, expecting help from him only, who accordingly gave them both peace and rest—yea, he filled them with joy unspeakable and full of glory.

Mr. Tennent knew of none, who received their first consolation in any other way.

Some few obtained a settled confidence in God, without any severe questioning of their state, although they did not always taste the sensible comfort of it—but for the greater number, they did frequently question all, and doubted it was a delusion. This was supposed, generally, to be owing to the remains of corruption, and especially to the awful sin of unbelief, with the prevalence of a legal spirit, which urged them to a perfect personal righteousness on pain of death; and because they could not obtain that, they concluded they were unsanctified and had no personal interest in the Saviour. It might be added, as another cause, their ignorance of the nature of true spiritual mortification. They seemed to think that in the truly justified, sin was done away in its very being, as well as its governing power; and therefore because they felt their old sins stirring in them, they concluded all was wrong—nay, although they disapproved of the doctrine of perfection in this imperfect state, as held by some, yet because they were not perfect, they could not think they had grace.

But although it was distressing to them to feel their imperfections, it was a good evidence of their being in the right way, otherwise they would not have been so distressed on that account. However, the Lord Jesus, who comforts those who are cast down—even that wonderful Counsellor—taught them in time that he not only saves those who have been sinners before conversion, but even such as, after it, find a law in their members, which too, too often causes them to do the things they would not; and by enabling them to reflect on what they had and did daily experience, and to compare this with the evidences of grace in his word, as well as by giving repeated tastes of his love, even after missteps, they were gradually established in faith and hope; so that they had a prevailing persuasion of an interest in Christ—except it was in a time of desertion and temptation, with which some were more exercised than others—the reasons of which are best known to a sovereign God.

(*To be concluded in our next.*)

FOR THE CHRISTIAN ADVOCATE.

Mr. Editor.—A literary taste is very generally spreading through the various classes of our population; and this I think not a sudden occurrence, but the result of a real love of improvement, which has been gradually advancing, refining, and strengthening with the affluence and leisure enjoyed in our country. It has been justly remarked, that "there is an infancy in nations as well as individuals, during which the reflecting faculties repose, while the materials of reflection are accumulated." This infancy, with us, seems to have terminated, and to have given us reason to anticipate an active and vigorous manhood. To enter into the details upon which this opinion is founded, would not only be foreign to your work, but also to my design in this communication; which is merely to direct your attention to something which is not favourable

to real improvement—to a kind of literary gossiping, almost universal with our educated females, and the moral tendency of which, deserves, I think, some notice in a work like yours. The literary trifling to which I allude, is manifested in what are called *Albums* and *Scrap Books*. These fashionable volumes are to be found lying on the table in almost every parlour; and almost *every* pen is put in requisition to blacken their pages. Their contents are therefore not only very miscellaneous, but often very equivocal in their tendency; and not unfrequently very censurable. The licentious effusions of Moore, the impieties of Byron, and the folly and nonsense of many an anonymous scribbler, are too often transferred into these repositories.

Now although the literary and moral character of the fair Album collector is not always to be correctly ascertained, by the pieces which fill the pages of her book—yet it were well if she would recollect, that it is in some measure implicated by them. I know that worthless pieces are sometimes permitted to remain in an Album, for fear of giving offence to the writer, by their erasure; but in no event should they be spared. A little discretion and resolution, in exterminating productions of such a nature, would go far to remedy this growing evil. Effusions filled with mawkish sentiment, are the most common of all; and if it be pleaded that they are *harmless*, it should be remembered that they at least afford but a very poor specimen of the taste and talents of the collector. With regard to Scrap Books, in which *prints* are collected, I will only say, that the *pictures* should have the same tendency as the pieces which compose a good Album.

I should be glad, Mr. Editor, if some of your correspondents would take up this subject, and give us some directions how a proper Album and Scrap Book may be formed, for I feel persuaded that the subject well deserves the attention of the Christian Advocate.

EXCERPTA.

EDITORIAL REMARKS.

Although we think with our correspondent, that the subject of her [or his] communication is not unimportant, either in a literary or moral point of view, yet it would seem that little can be said on it, beyond what is suggested above—that impiety, impurity, and stupidity, should be carefully and resolutely excluded from the pages of an Album; because the possessor's character will be, in a measure, estimated by the contents of her book. If we add to this, that an Album should be the repository only of the productions of talent, taste, and piety, what more can be said? It must, at last, be left to every individual to determine what productions really possess this character. We are of the opinion, that parents should take the superintendance of this concern, while their daughters are under their care; and if practicable, engage some judicious friend to aid them in making a good collection. We shall, however, very cheerfully publish any useful hints in relation to this subject. And if any of our young readers have original matter in their Albums, which they think may deserve a place in our miscellany, we will, *provided we think so too*, insert it, if it be offered for that purpose.

Among the more recent English poets, who have possessed merit enough to command not only the attention of the reading world, but the notice of scholars and criticks, Cowper and Montgomery are most distinguished for the vein of moral and pious sentiment which runs through almost every production of their pens. With these names, it would appear, that that of BERNARD BARTON, who belongs to the Society of

Friends, is likely to be classed. His later pieces manifest far more talent than those which he first published. From his last publication, entitled "Poetick Vigils," which has not yet been reprinted in this country, we extract the following beautiful verses.

—

HOME.

Where burns the lov'd hearth brightest,
Cheering the social breast?
Where beats the fond heart lightest,
Its humble hopes possess'd?
Where is the smile of sadness,
Of meek-eyed Patience born,
Worth more than those of gladness
Which Mirth's bright cheek adorn?—
Pleasure is marked by fleetness,
To those who ever roam;
While grief itself has sweetness
At Home! dear home!

There blend the ties that strengthen
Our hearts in hours of grief,
The silver links that lengthen
Joys visits when most brief:
There eyes in all their splendour,
Are vocal to the heart,
And glances gay or tender
Fresh eloquence impart:
Then, dost thou sigh for pleasure?
O! do not widely roam;
But seek that hidden treasure
At Home! dear Home!

Does pure religion charm thee
Far more than aught below?
Wouldst thou that she should arm thee
Against the hour of wo?
Think not she dwelleth only
In temples built for prayer;
For Home itself is lonely
Unless her smiles be there:
The devotee may falter,
The bigot blindly roam;
If worshipless her altar
At Home! dear Home!

Love over it presideth,
With meek and watchful awe,
Its daily service guideth,
And shows its perfect law;
If there thy faith shall fail thee,
If there no shrine be found,
What can thy prayers avail thee
With kneeling crowds around?
Go! leave thy gift unoffer'd,
Beneath Religion's dome,
And be her first-fruits proffer'd
At Home! dear Home!

Reviews.

RUDIMENTS OF GEOGRAPHY, ON A NEW PLAN; DESIGNED TO ASSIST THE MEMORY BY COMPARISON AND CLASSIFICATION. *By William C. Woodbridge. pp.* 216.

A SYSTEM OF UNIVERSAL GEOGRAPHY, ANCIENT AND MODERN; ON THE PRINCIPLES OF COMPARISON AND CLASSIFICATION—MODERN GEOGRAPHY, *by William C. Woodbridge:* ANCIENT GEOGRAPHY, *by Emma Willard, Principal of the Female Seminary at Troy. pp.* 450.

MODERN ATLAS ON A NEW PLAN; EXHIBITING, IN CONNEXION WITH THE OUTLINES OF COUNTRIES, THE PREVAILING RELIGIONS, FORMS OF GOVERNMENT, AND DEGREES OF CIVILIZATION; THE COMPARATIVE SIZE OF TOWNS, RIVERS, AND MOUNTAINS, AND THE CLIMATE AND PRODUCTIONS OF THE EARTH. *By W. C. Woodbridge.*

The multiplication of school books produces an amount of inconvenience and expense to parents, teachers, and pupils, for which slight variations and improvements are no adequate compensation; and we would always discountenance the mere book-maker, and above all the plagiarist. But while new discoveries in science and improvements in art are continually developed, we cannot believe that the human mind has reached its *ne plus ultra*, on the subject of education. We are persuaded that this subject may fairly claim the application of as much talent and industry as the researches of philosophy, or the experiments of art; and we fear that those who are labouring for the civil and moral improvement of the world, estimate too little the importance of the foundation on which all other plans must ultimately rest. How can that day, in which "all

shall KNOW *the Lord,*" be more hastened, than by improving the means of communicating knowledge. With these views, we shall welcome new labourers in this field, who appear to be qualified for their task; and we are gratified to witness the advances made in the works before us, in one of the most interesting branches of knowledge.

Works of this kind may be considered with reference to the *materials*, the *arrangement*, and the *illustrations.*

On the first point, our personal knowledge of the author of the Modern Geography, prepared us to expect talent and care in the collection of his materials—nor have we been disappointed. A slight examination will satisfy any competent judge that there is an unusual accumulation of interesting facts, many of which are only to be learned from recent systems and journals of science.

In regard to the Ancient Geography, Mrs. Willard's high reputation as an instructress, affords just ground for a favourable opinion in relation to that portion of the work. But its real merit can be ascertained only by a minute examination and comparison of facts and dates, which we have not found time to make. So far as our observation has extended, she appears to have performed her part with ability and judgment.

As *to the arrangement*,—the authors claim, and we believe with truth, that it is novel;—that it is conformable to the method of science;—and that it is best adapted to the communication and recollection of facts. But on these points we will allow them to speak for themselves. Mr. Woodbridge begins his preface with the following remarks.

"The foundation of geographical knowledge must be laid in a familiar acquaintance with topography, or the location of places on the globe. It is well observed by Watts in his treatise on the Improvement of the Mind, that 'The situation of the several parts of the earth is better learned by one day's conversing with a map or sea-chart, than by merely reading the description of their situation a hundred times over in books of geography.' Indeed the point is now fully admitted in the practice of geographical writers, and confirmed by the experience of teachers, that no method of study is so easy or effectual, as the examination of maps with the aid of questions; and no explanation is necessary to justify its adoption as the basis of the present system.

"Descriptive geography has usually been left in the state which was common to every subject in the origin of knowledge—presenting a mass of insulated facts, scarcely connected by any association but that of locality. In other subjects, facts have been carefully compared, arranged in distinct classes, and traced to general principles; and thus have been reduced to the beautiful order and simplicity of science. The natural philosopher, and the political economist, collect facts on each subject from every part of the world; and deem it essential to present, at a single view, the similar characteristicks of distant regions. Why should the geographer be required to reverse this method, and scatter the dismembered portions of a subject to the four quarters of the globe? Why especially, should those facts which have been traced with so much labour to the universal laws of nature, or the stable principles of intellectual and political philosophy, be severed from their connexions, and arranged according to the limits which power or caprice has assigned to the jurisdiction of kings—limits perpetually fluctuating with the waves of conquest, and the tides of revolution? If we would save the student from confused, and even erroneous conceptions, we must describe the operations of nature according to the limits she has established; and leave for separate consideration, those artificial boundaries which man has drawn, to divide regions of the same original character—influenced by the same climate—and furnished with similar productions.

"Physical and political geography are but the anatomy of the world—the one exhibiting the structure and surface of the globe—and the other, the state of its inhabitants. He that describes the human frame is expected to give a distinct account of the bones—the arteries—the muscles—the nerves—the organs and the functions of the body. Why then should the geographer mingle rivers and climates—mountains and productions—government and manners in the same page? It is true the latter are combined in nature, but so are the former. It is also true that it is desirable to have the complete picture of a country presented: but this would seem to be rather the province of poetry than of science; and if we attempt

to comprehend a landscape of new objects at a glance, we shall have but imperfect conceptions of its parts. The novice in drawing, first delineates individual objects or the several parts of the body. It is the business of a more advanced stage of his progress to draw even a single human figure; and it is not until he is master of the elements of the art, that he is permitted to combine a variety of objects into a group or a landscape, and to imitate the colouring of nature.

"With these principles in view, the author has endeavoured to present the essential facts of geography in the order of science, and to make the student familiar with its great outlines. The less important details, which form the "filling up" of the picture, are thrown into supplementary paragraphs and articles in a smaller type, for subsequent study. In order to complete the delineations, a series of statistical and topographical descriptions is added, in which each country forms a distinct subject of consideration, and a collection of tables, exhibiting the most important numerical statements which are well established."

The following very sensible observations introduce the preface of Mrs. Willard.

"When a system is brought before the publick, professing to be new, and claiming to be considered as peculiarly useful, it is incumbent on those who introduce it, to show in what respects it is original, and why it is an improvement.

"The objects to be attained in arranging the parts of any science for the use of learners, admitting the elements of that science to be first correctly ascertained, are to place them in that order which shall be most advantageous to the pupil in three respects: first, facility of acquirement; secondly, durability of impression; and thirdly, discipline of the mind. An attempt has been made to keep these objects steadily in view, and to discard all others as foreign to the purpose, and calculated rather to perplex than to enlighten the student: and it is not known to us, that any preceding writer has, with respect to the subjects of this work, done the same. The traveller who wishes to trace out the course he is to pursue, or to gain at one view a description of the country to which he is journeying, will not find this book and atlas so well fitted to his purpose as many others. No facts or modes of arrangement, however desirable to him, are here admitted, if detrimental to the work as to its sole object, the improvement of those who wish to learn the science.

"With regard to the facility with which geography may be acquired, this plan includes the system of teaching from maps, formed upon the principle of making the eye the medium of conveying instruction; and it contains some new modifications of this principle, for which the publick are indebted solely to Mr. Woodbridge. Such is the chart, from which the pupil learns the government, religion, and comparative civilization of countries, at the same time that he is fixing in his mind their shape and relative position; and such is the chart of climates and productions.

"The principle of teaching by the eye, has also a place in the classification of such objects as are compared by means of numbers. For example, after the pupil has learned the tables of population, he will, in many instances, forget the exact class to which a city belongs; but he will retain in his mind a picture of the page containing his table, and he will recollect whether the city whose rank he wishes to remember, was near the beginning, about the middle, or at the close of his catalogue, and thus he will know whether it is of a large, a middling, or a small size. In entering so systematically into the formation of tables of this kind, the work here offered to the publick, differs, it is believed, from all preceding publications on the study of geography. The arrangement relieves the memory from a fruitless burden, by substituting few numbers for many, and perhaps it is not asserting too much to say, that some such mode of classification is not merely the easiest and the best, but that it is, in fact, the only method of conveying instruction to the youthful mind, on subjects where numbers are the medium of comparison. A person who knows by rote merely, that a city contains a certain number of inhabitants, cannot, from that circumstance, be said to understand its rank; that is, he does not know whether it is a great or a small city, for all ideas of great and small are relative, and are obtained by comparing things with others of their own kind.

"With regard to durability of impression, we discard that method of arrangement generally found in the description of countries, where many distinct and dissimilar subjects are treated of in quick succession; because, from the want of any associating principle, information received in this way cannot be well remembered. We admit little which may not be traced to one of these two laws of intellect;—first, that the objects of sight more readily become the subjects of conception and memory, than those of the other senses; and secondly, that the best of all methods to abridge the labour of the mind, and to enable the memory to

lay up the most in the smallest compass, is to class particulars under general heads.

"That this method of teaching geography is a judicious application of these principles, has become completely evident to me from observing the fact, that, of all the branches of study which my pupils learn, geography, taught in this manner, is that which they most easily call to recollection; and this is the case, whether the examination takes place after the lapse of a few months, or a few years.

"But in none of the objects of education do I conceive that this system is so peculiar, as in that which relates to the discipline of the mind; and none are, in my opinion, of so much importance. Although it is of consequence to teach the student what to think, yet it is more important to teach him how to think. However well it may be for a man to have a good knowledge of geography, yet, it is still better for him to possess a sound judgment, and a well regulated intellect. "The correctness of every process of judgment and reasoning depends either immediately or ultimately on the accuracy of our comparisons."* Capacity of mind is acquired by those habits of study, which cultivate the powers of abstraction and generalization. The study of geography has heretofore been regarded as a mere exercise of the memory; but taught in this manner, it brings into action the powers of comparing and abstracting, thus laying the foundation, not only of good scholarship in the science of which it treats, but of a sound judgment and an enlarged understanding."

We are aware that many of the scientific principles are stated in the introduction to every geographical work; but we are not acquainted with any work in which the attempt has heretofore been made to arrange all the essential facts under these principles. The plan of a general and numerical classification of cities, rivers, &c., is one unknown in any system published before this; and certainly it affords a help to the memory more philosophical than the arbitrary associations which are often employed.

After the usual introductory statements and definitions, the author of the Modern Geography presents us with a brief view of the structure of the globe itself; and exhibits, in a novel and interesting manner, the connexion of this subject with the surface, soil, mountains, springs, and rivers of a country.

The atmosphere is then described, and a more full and scientifick account is given of the variations of climate, and productions in countries of the same latitude, than we have hitherto met with.

The varieties of race and language form an introduction to the account of the human family. The government, religion, and civilization of different countries, and the state of knowledge, arts, and commerce among nations, are then described in the comparative manner, and complete the view of political geography.

The third division of the work is occupied with an account of individual states, considered as political bodies.

The Ancient Geography is formed on similar principles. A view of countries is followed by a description of the most celebrated cities of antiquity. The difficulties arising from the changes of the world in successive periods are stated, and classified in an interesting manner; and the intimate connexion of ancient geography and ancient history is exhibited and maintained, by means of a brief table of chronology, accompanied with geographical references.

The "Rudiments of Geography" are adapted to minds yet immature, and much of the scientifick detail is necessarily omitted. Generalization is gradually introduced, and those comparative views which form the most prominent part of the larger work, are either much abbreviated, or thrown into the conclusion, to be learned after the pupil has felt his way through the various countries, and impressed on his mind some of the leading facts.

Under the head of *illustration*, it is common to introduce maps. But we think these authors entirely correct in making them the very *basis* of geographical knowledge. The maxim of Horace, which forms the

* Hedge's Logic.

motto of the Atlas,* has been well applied in rendering the maps a striking exhibition of the state of the world. They show us not only the outlines of a country, but its moral and political condition, and many particulars of its statisticks.

Engravings of interesting objects of curiosity, and figures designed to illustrate scientific details, are among the most important improvements under this head. In the smaller work they are introduced in greater numbers, in order to excite interest; and we are assured they have been found to answer a very valuable purpose in this respect.

The extensive tables of this work present the details of statisticks in a manner which not only renders association and recollection easy, but which leads to unlooked-for and interesting comparisons.

The exhibition of the moral state of the world, and of the principal missionary stations in the maps, recommends the work especially to the religious publick. Who can see upon the chart the emblem of that "gross darkness which covers the people," without finding that his eye affects his heart!

The tendency of the work, we are persuaded, is to promote habits of philosophical arrangement and moral reflection. But for this it would have passed without notice in our pages. The authors have aimed not merely to communicate geographical knowledge, but to communicate it in such a manner as to improve the habits of thinking, and to elevate the moral feelings of their young readers.

We are assured that the testimony of experience is entirely in favour of the method adopted in these works. The circumstance that two persons, totally unknown to each other, should be led to adopt the same system, although not unprecedented, is certainly remarkable, and affords a strong collateral evidence that it is a rational system.

* Segnius irritant animos demissa per aurem,
Quam quæ sunt oculis subjecta fidelibus.

On the whole, we can with freedom and pleasure recommend this work as the best of the kind with which we are acquainted. We are persuaded that its general use in schools and academies will be equally advantageous to teachers and pupils; and we anticipate that the ingenuity and labour of its authors will be rewarded, as it ought to be, by an extensive and lucrative patronage.

The Evidence of Christianity, derived from its Nature and Reception. By J. B. Sumner, M.A. Prebendary of Durham, &c. 8vo. pp. 430. Price 10*s.* 6*d.* London. 1824.

(*Continued from page* 370.)

From this analysis, our readers will perceive that the evidence here appealed to, is partly external, partly internal: to a certain extent, the gospel is shown to be its own witness, while the history of Christianity is made to furnish an attestation of its credentials. The preeminent recommendation of the work is, that Mr. Sumner has succeeded in putting his argument into such a shape as gives, to use his own expression, "a substantive form both to belief and unbelief." After reading some apologies for Christianity, one is almost led to suppose, that the point at issue is only a literary question, and that what Watson believed more than Gibbon did, amounted to nothing more than a difference of opinion as to an historical fact.

In showing the originality of the Christian doctrines, Mr. Sumner remarks, that the success of Mahommed's imposture may be ascribed, in a great degree, to the simplicity of what he taught, and its agreement with human reason, as well as with the previous belief of many of his disciples. "The truth to which he owed his success, and *to which the long duration of*

his religion must chiefly be attributed,—the unity of the Godhead, he found in the Jewish and Christian scriptures: he had only to pronounce it anew, and to clear away the intrusive worship of images and martyrs, saints and angels, which had corrupted the church in that dark age and country." We are inclined to think, that sufficient stress has not been laid on this circumstance, in accounting for the success of the Arabian Reformer—for such, to a certain extent, he was. Islamism has not triumphed over Christianity properly so called: it had scarcely, till of late, come into contact with it. The pretensions of Mahommed are not more anti-christian than those of the Pope, nor was his, of the two, the viler imposture. The ascendency of the Mahommedan religion is to be accounted for, therefore, not merely by the fact, that it was propagated by the sword, but by its being truth which was thus propagated,—truth as opposed to the hagiolatry of popery; for all that he required his followers to believe, in addition to truths admitted on all hands, was the divinity of his own mission. This was the only original position, and there was nothing incredible in it, taken by itself; nothing opposed to the prejudices of his followers. But the case is quite otherwise with Christianity. We cannot in any such way account either for its success or for its fundamental doctrines.

"They are agreeable, indeed," remarks Mr. Sumner, "to experience and observation: they explain appearances which are and always have been universal throughout the world: they suit the character, and meet the necessities of mankind; but they are so far from being on that account 'as old as the creation,' that a moment's reflection on what the tenets of the gospel really are, will show them to be in the strictest sense original. Like the theory of attraction, they explain phenomena long observed and every where observable; but, like that theory, the explanation was perfectly novel. It is difficult to suppose that unauthorized men, of any rank, education, or country, could ever have undertaken to promulgate such doctrines. '*The Son of man is come to seek and to save that which was lost.*'—'*So God loved the world, that he gave his only begotten Son, that all that believe in him might not perish, but have everlasting life.*' It is implied in these passages, and others which confirm them, that mankind are under the wrath and condemnation of God; who had sent his Son, in the form and nature of man, to undergo in his own person the penalty incurred by sin, and to proclaim the offer of eternal happiness to as many as became his faithful and obedient disciples.

"Now, when we reflect on these propositions, and divest our minds of the familiarity derived from long acquaintance with them, do they appear such as would be likely to occur to any man or party of men, as the foundation of a religious system which they were intending to promulgate to the world? Can we believe that imposture, having an unlimited field open before it, would choose this ground to expatiate upon? There is no reason to think that, as Jews, the authors would entertain this view of the state of mankind; still less that, supposing such to be their opinions, they would make this the groundwork of a religion which was to be proposed for their acceptance to their countrymen and to all nations.

"These, however, are the doctrines on which the religion of Jesus is built. The basis of the whole is, the alienation of mankind from God, and their consequent state of darkness, error, and condemnation. This is no after-thought, or comment of a later age: it is declared by Jesus himself, in express terms, and in various ways. It is declared by him, when he explains the object of his coming into the world, and applies to himself the prophetick passage of Isaiah, 'The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor: he hath sent me to *heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bruised; to preach the acceptable year of the Lord.*' He affirms it expressly, when he says, '*I am the way, and the truth, and the life: no man cometh to the Father but by me.*' He implies it, when he affectionately complains of those who rejected his message, 'Ye will not come unto me, *that ye might have life.*' He implies it, when he says, 'He that heareth my word, and believeth on him that sent me, *hath everlasting life, and shall not come into condemnation, but is passed from death unto life.*' He implies it, in ascribing his incarnation to the merciful design of God,

'who had not sent his Son into the world, to condemn the world, but *that the world through him might be saved. He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed on the name of the only begotten Son of God.*'"

The opposition of modern Unitarians to these very doctrines, is made use of by our author as a striking confirmation of the argument drawn from their opposition to men's previous opinions.

"The little probability which existed, of such a revelation being believed, or invented in order to its being believed, is sufficiently plain from what we ourselves know and feel, and have constant opportunity of observing. The doctrines in question, that Jesus came to make atonement for the sins of men; for that 'all have sinned and come short of the glory of God;' and that 'eternal life is the gift of God through him,' or for his sake: how are these statements usually received? Are they the first, or the last doctrines which mankind are willing to acquiesce in? Are there not multitudes who do not dispute or doubt the evidence which confirms the authority of the scriptures, and yet refuse their assent to this leading tenet? Is it not generally understood to be so contrary to the prepossessions of mankind, that it is often kept out of sight, and has been seldom insisted on as the main object of the gospel, in treatises which were intended to give a popular view of the evidences of Christianity. Notwithstanding the clearness with which it is laid down, and the various proofs which can be alleged to show, that divine revelation, from the beginning, has hinged upon this as its principal point; we know that a considerable body, even among those who do not neglect religion, labour to exclude this article from the gospel, on the express plea that it is contrary to the suggestions of our reason, and, therefore, cannot be admitted by those who profess themselves 'rational Christians.'

"The proposition which they maintain is, that 'God freely forgives the sins of men, upon repentance; and that there can be no occasion, properly speaking, for any thing further being done to avert the punishment with which they had been threatened.' On this ground, the sacrifice which Jesus declared that he came to make, and which his apostles affirmed that he had made upon the cross, is explained away. His death is sometimes said to have confirmed the truth of his mission. Others treat it as an 'illustrious example, showing us the most perfect obedience to God and the most generous goodness and love to man, recommended to our imitation by all possible endearments and engaging considerations.' And they object against the doctrine of atonement, 'as having greatly debased the truths of the natural placability of the Divine Being, and our ideas of the equity of his government.' So they consider Jesus as a man commissioned by God to make a fuller communication of his will, and teach a purer morality than the world had known before; by his life, to set an example of perfect obedience; by his death, to manifest his sincerity; and by his resurrection, to convince us of the great truth which he had been commissioned to teach, our rising again to future life.

"If those who do not discard the authority of scripture, nay, who profess to revere it, can be thus induced to bend and distort its plain declarations, in order to bring them to the level of their previous opinions; we have a striking argument to prove what I began this chapter by alleging; namely, that the purpose which Jesus assigns for his appearance in the world was very little likely to have been fabricated in order to deceive; and if invented, either by fraud or enthusiasm, very little likely to have obtained attention and credit, without overpowering evidence."

The Socinian, indeed, maintains that the doctrines and phraseology of the New Testament are so far from being original, that all that is seemingly peculiar in the doctrine is figurative, the language being accommodated to the notions and prejudices of the Jews. In this manner he attempts to explain away altogether the doctrine of a propitiation. But Mr. Sumner proceeds to show, that the very phraseology of the New Testament is so original as to afford a strong presumption that the ideas meant to be conveyed, required such innovation in language. There is the clearest proof, that the doctrines and phraseology of the apostles, though in accordance with the Jewish scriptures, were not in conformity to Jewish opinions; that the ideas were so new as to be accounted for only on the supposition of an original revelation. A revelation from Heaven containing nothing

original in its communications, a revelation such as it required no supernatural wisdom or knowledge to dictate, and accommodated to the previous opinions of mankind, is the figment of the *soi-disant* rational Christians. The manner in which Mr. Sumner has made Socinianism bear involuntary witness to the truth of revelation, in its very attempt to strip Christianity of all that is characteristick in its doctrines and most convincing in its internal evidence, is—we will not say ingenious; it is just and triumphantly satisfactory. It is an admirable feature of the work, that there is, at the same time, nothing in his tone or style of expression, that can justly offend an opponent. The fair, and temperate, and candid manner in which he states the points at issue, will, we are persuaded, enhance in no small degree the efficiency of the work.

But "it is the object of the Christian scriptures, not merely to declare certain truths, but to recommend and form a particular character." "Does this character," inquires Mr. Sumner, "agree with the natural bias of the human mind? If so, we need seek no further for its origin."

"If, on the other hand, it is such a character as had no existing original, when it was first proposed in the gospel; such a character as men are naturally inclined to hold in low esteem, yet, admirably suited to the end for which it was designed; then, fresh probability will be added to the arguments in favour of the religion."

This chapter is more especially worthy of a "master in Israel." We have read it with feelings of no ordinary satisfaction, but could not do justice to it by any partial extracts. The general spirit of it may be gathered from the author's citation of the following noble passage from Bishop Reynolds.

"'The sublimest philosophy that ever was, did never drive man out of himself for a remedy; did never teach man to deny himself, but to build up his house with the old ruins, to fetch stones and materials out of the wonted quarry. Humiliation, confusion, shame, to be vile in our own eyes, to be nothing within ourselves, to be willing to own the vengeance of God, to judge ourselves, to justify him that may condemn us, and be witnesses against ourselves, are virtues known only in the book of God.'"

"Take away," remarks Mr. Sumner, "the judicial purpose of the cross, take away its expiatory effect, and there remains no basis for humility like the Christian." It is, therefore, a natural consequence, that those who do not receive the doctrine of atonement, do not pretend to such humility as the gospel prescribes and the apostles profess. But the sceptick doubts, whether this character can have a favourable aspect on virtue and happiness. This is the moral paradox: "reliance upon Christ, the main-spring of the whole character, instead of producing carelessness, has quickened the apprehension of offending." The appeal lies to experience, and experience universally sides in favour of Christianity. But Mr. Sumner anticipates an objection drawn from the very originality of these doctrines, as if, in the same proportion, they must be both improbable and unreasonable.

"I conceive," he adds, "that this objection is the root of all unbelief. The direct proofs of the truth of Christianity are so full, so various, and so irrefragable, that men cannot remain unbelievers through defect of evidence. They doubt or deny in spite of evidence, because of the unexpected and unpalatable nature of what that evidence attests. The scriptures themselves lead us to anticipate this. They tell us, that the doctrines are such as the heart naturally revolts from; receives slowly and unwillingly: such as are contrary to the suggestions of human philosophy, and will not be cordially embraced until the heart is brought into a docile and submissive posture, and is disposed to bow humbly before the oracles of God.

"The two points, I imagine, at which reason is disposed to cavil, are, first, the punishment to which the scriptures declare that men are liable from the judgments of God: and next, the means of-

fered them to escape from that punishment, through the vicarious sufferings of Jesus as the Redeemer."

With respect to both of these points, therefore, Mr. Sumner proceeds to show, that the gospel is in accordance both with reason and with experience; that the former doctrine coincides with other undeniable facts or appearances which confront us in the world, and agrees with the apprehensions which mankind are disposed to entertain; and that the latter is alone and perfectly suitable to the condition in which the gospel finds the human race. The author just glances at the argument so profoundly handled in Bishop Butler's "Analogy of Natural and Revealed Religion," as an answer to the objections against the declarations of scripture on the subject of God's moral government. The world itself is not such as, according to the reasoning of human philosophy, would have been thought probable: it is by no means consistent with the views of philosophical perfection which the sceptick desires to entertain. There are difficulties which meet us at every view of the creation, which revelation does not enable us entirely to unravel, which it does not profess to remove. But it is a sufficient reason for not rejecting on that ground what Christianity does reveal, that these difficulties are infinitely aggravated, that the book of nature becomes still more inexplicable, if we set aside revelation.

The credibility of the doctrine of Redemption depends, Mr. Sumner remarks, on the reception given to the former point,—the essential demerit of sin. Every offence which is committed against the light of reason, or of conscience, or of the Divine law, is a practical effect of the prevailing error, that the conduct of men is a matter of indifference to their Creator.

"Multitudes imagine that, though what they consider very heinous sins may be avenged, yet, a neglect of their Maker, and a systematick indulgence of their natural passions, and in particular the transgression, whatever it be, to which they are individually most addicted, will be passed over. The deceitfulness of the heart, the prevalence of vice, the moral disorders of the world, encourage all these delusions. Men contemplate the habits of their fellow creatures, instead of the Divine holiness; and comfort themselves with the poor satisfaction, that the majority are in the same condition with themselves.

"Now, of these vague or false imaginations, every one is swept away, when the mysterious truth,—God appearing in the form and suffering the punishment of man,—is received into the heart. So stupendous a sacrifice discovers the misery of those in whose favour it was prepared. It speaks a language which cannot be refuted: a language addressed to the heart, no less than the reason. It puts an end to the delusive hope, that men may pass through the world regardless of God as their Creator, and disobedient to Him as their Moral Governor, and yet fear no evil: that if any eternity lies before them, it must be an eternity of happiness. Let them be once persuaded, that one who 'was with God in the beginning, and was God,' became man, that he might redeem men from the penalty incurred by their sins; that he might satisfy the offended justice of God in behalf of all who should commit themselves to him as a deliverer and a ruler;—then there is an end of all vague conjectures and groundless expectations. We know that sin is noticed, nay, is condemned by God, because he required a propitiation for it: we are sure that its recompense is dreadful, since a dreadful recompense has already been exacted. If Jesus underwent the death which is reserved for the worst of human crimes, we have convincing evidence of the doom which impends over all for whom he is not a substitute. His cross exhibits an inscription which testifies at once 'the goodness and severity of God: on them that continue rebellious, severity: but goodness towards all that receive his goodness.' For if God spared not his own Son, if the bitter cup might not pass from him except he drank it, how vain must be the prevalent expectation, that, if there is another world, those who fear him, and those who fear him not, will fare in it equally well!

"The force of this palpable argument, this sensible proof of the evil of sin, is sufficiently exemplified by its effects. It daily produces a transformation of moral character which nothing else can achieve. Its power is attested by the fact, which some deny, and others treat as a paradox, but which really admits of easy explanation, and is confirmed by every page in

the annals of Christianity: that those persons are uniformly the most fearful of sin, and the most singular in their walk of holiness, who have the fullest reliance upon redemption through Jesus. There is nothing wonderful or unaccountable in this: it is the natural effect of their belief. For they, of all men, have the liveliest conviction of the responsibility, danger, and lamentable consequences of sin. Others may hesitate, and do hesitate to admit the certainty of its condemnation. But they who believe in the sacrifice of Christ have the clearest apprehension and assurance of this truth. Nothing can make so certain the punishment which, if indulged, it will hereafter incur, as the punishment which it has actually incurred. In proportion, therefore, as a man's views of the atonement are clear, his abhorrence and dread of opposing the Divine will are sincere and operative. The cross of Christ is at once a refuge in which his conscience may find shelter, and a beacon holding forth to him a constant warning against the carelessness, the errors, and the corruptions of the world.

"If this is the natural result and the practical effect of the death of Jesus, we seem to approach towards a clearer understanding of the wisdom of that mysterious dispensation." pp. 281—285.

We must make room for the following admirable passage: the author is showing how wonderfully suited are even the indirect effects of the Christian doctrine to the nature and situation of mankind.

"Again, the humble condition in which Jesus appeared, might at first sight be deemed inconsistent with the high character which he assumed. And certainly it is improbable, that men who contrived a fiction, should represent the Son of God to be so born and so descended; or, if they invented the history of his life, should make it so little dignified, so little attractive to the imagination. But when we consider the whole purpose ascribed to him; not only to offer an atonement for sin, but to show a pattern of virtue; not only to reconcile men to God, but to 'leave them an ensample' of a life led according to his will; then, what might be thought an inconsistency in his history, becomes an additional testimony to its truth. Had he assumed a situation of worldly splendour, had he been invested with the dignity of royal honours, he might have furnished an example of moderation in affluence, and of humility in power, to that very small proportion of mankind to whom riches or honours can ever belong. But to the vast majority of what mankind are and always must be in all ages, he could have left no lesson. They could not have trodden in his steps, for he would have walked in paths very different from theirs.

"Philosophical teachers, indeed, have commonly bestowed little thought upon the poor and uninstructed classes, who were neither able to appreciate nor repay their labours. But, in the sight of God, we cannot possibly imagine that one of his creatures is more valued than another, however different their earthly conditions. The probability is, therefore, that the interests of the majority would be consulted. And to how great a degree they are consulted by the poverty and humility of Jesus, is seen by daily experience. No consolation is more frequently recurred to, or more gratefully received, than the reflection that 'he came not to be ministered unto, but to minister,' and often 'had not where to lay his head.' The evils of life lose much of their bitterness, when we believe that similar evils were actually experienced by him 'who for us men and for our salvation came down from heaven;' and who having himself suffered human trials, and known human infirmities, is able to succour them that are tempted. For it was no temporary character that he assumed. His office was not finished nor his mercy exhausted, when he left this world. The Christian enjoys an additional encouragement in the difficult warfare which he must needs maintain in his progress towards eternity, from the assurance, that he whose compassion was first attracted by the state of man, still extends his care over all who apply to him; still watches their spiritual interests, and intercedes for their many failings; so that enlivened by his presence, and strengthened by his support, they may go on their way rejoicing, and fulfil the course of probation allotted to them.

"It appears, therefore, that the Christian doctrine of redemption through a Mediator, is intelligible, as well as original; and is recommended to our reason no less than to our faith. Considered as it ought in all fairness to be considered, according to things as they exist, and in connexion with the actual state of the world and of mankind, it derives additional probability from its adaptation to the purpose for which it was professedly devised. It finds mankind in a condition of moral ruin and spiritual ignorance; whatever be the cause, this fact is indisputable; and it brings to their restoration a deliverer, who is God, with power to save,—who is man, with tenderness to pity;—who has assured mankind of his love, by a proof the most incontrovertible and endearing,—who is with us to animate our exertions in his service, and is with God to make intercession for our infirmities. Can we suppose a reasonable man to be asked, what would

best enable him to pursue a religious course in his passage through this world, he could hardly have required less, and certainly he could not have expected more." pp. 289—293.

Here we must close our extracts, and it cannot be necessary for us to add one word in recommendation of the work. We deem it, indeed, a very valuable addition to the class of works with which it will range. Such a work can never be deemed superfluous, to whatever extent the field may seem to have been preoccupied. On some points, Bishop Butler, on others, Mr. Erskine and Mr. Fuller, have employed a similar line of argument; but we recollect no work that takes at once so comprehensive a view of the subject, and treats the various branches of the argument in their mutual connexion with so much perspicuity and force. Mr. Sumner's style is luminous, chaste, and unaffected, and we cannot too highly commend the Christian spirit of the work. At page 206, we meet with some remarks on the supposed incompatibility of the Divine prescience with human liberty, which would lead us to suspect that he is not perfectly well acquainted with the best writers on that subject. He refers to Edwards, but to which theologian of that name, he does not specify; we presume Dr. Edwards, not the President. We never met with any writer, however, who held "that unbelief is morally necessary to any man;" and it hardly seems worth while to say, that "few persons deliberately maintain" a sentiment which no one has been found wild enough to advance. "That election is absolute and grace irresistible," are positions neither to be admitted nor hastily to be denied without an explanation of the terms. Possibly, Mr. Sumner might find, that, when explained, agreeably to the sense attached to them by Calvinistick writers, they are not so objectionable as he imagines. Mr. Sumner speaks of many who "call themselves predestinarians:" it is somewhat remarkable, that, though our acquaintance with the religious world is tolerably extensive, we never met with any persons of this description. We presume that he himself believes in the Scripture doctrine of Predestination and Election, in the meaning attached to those terms in the Thirty-nine Articles; and if so, he is as much a "predestinarian" as the greater part of those who profess Calvinism. If we might presume to suppose that these pages will meet Mr. Sumner's eye, we would refer him, in explanation at least of our own sentiments as Calvinists, if not for information on the general subjects, to two articles on Dr. Copleston's Inquiry, which appeared some time since in this Journal.* We have no doubt that, if he will ascertain for himself what Calvinism is, as substantially held by those who profess it, and not take the word of their adversaries for their sentiments, he will be led to the conclusion, that at least some part—if not a very large part—of the opposition made to Calvinistick doctrines, is to be accounted for in precisely the same manner as the opposition of the sceptick to the Christian doctrine at large, or the objections of the Socinian against the doctrine of Atonement.

A SERMON ON THE ATONEMENT, PREACHED AT THE ANNUAL CONVENTION OF THE CONGREGATIONAL AND PRESBYTERIAN MINISTERS OF THE STATE OF NEW HAMPSHIRE, CONCORD, JUNE 2, 1824. *By Daniel Dana, D. D. Minister of the Gospel in Londonderry. Concord: Printed by John W. Shepard,* 1824. *pp.* 23.

TWO DISCOURSES ON THE ATONEMENT. *By Moses Stuart, Associate Prof. of Sacred Literature in the Theol. Sem. at Andover. Published by request of the Students. Andover: Printed by Flagg and Gould,* 1824. *pp.* 54.

Justification by the righteousness

* Eclectick R. May 1822, and Jan. 1823.

of Christ imputed to us, and received by faith alone, we regard as Luther did—as the article by which a church must either stand or fall.* This doctrine rests entirely on the proper vicarious atonement or satisfaction of the Redeemer, made for the sins of men. We can never therefore see the *real* atonement of Christ impugned, or an attempt made to set it aside *virtually*, while it is retained *nominally*, without regarding such an attempt as a blow aimed at the very vitals of practical Christianity. And such an attempt we thought was clearly visible, and indeed all but distinctly avowed, in the sermon of Doctor Murdock on "the nature of the atonement," of which a review was some time since given in our pages. That review was made particular and extensive, not only because the subject discussed was important, but because the error combated appeared to proceed from a source which we apprehended might give it a wide diffusion. The sermon was preached by a professor of a Theological Seminary, in which are nurtured more pupils than in any other in our country; it was addressed directly to those pupils, and avowedly with the design to enable them to form their opinions on the nature of the atonement; and it was printed at the request of those to whom it was addressed. Holding, as the Presbyterian church does, a formal connexion and a fraternal intercourse with the Congregational churches of New England, by which the Theological Seminary at Andover was established and endowed, and by which it is now supported, we were anxious for ourselves, as well as for others. We shall not disguise that we had serious fears that a leaven of corruption had begun to work, even among those of our Eastern brethren whom we had been accustomed to regard and love as orthodox Christians, which might destroy the life and power of religion with them, and through the instrumentality of their candidates for the gospel ministry, might extend its poisonous influence into our own church. We knew, indeed, and were careful to state in the review of Dr. Murdock's publication, that he was not the professor of "Christian Theology" in the Seminary at Andover; and we expressed an earnest hope that his colleagues would not be found to agree with him in the opinions he had promulged. Still, when we considered that the founders of the Andover Seminary had adopted the Shorter Catechism of the Westminster Assembly of Divines, as the standard or publick and avowed formula, of those doctrines which were to be taught by every professor in that institution; and that if Doctor Murdock had professedly set himself to disprove and discredit the doctrine of Justification, as laid down in that catechism, he could scarcely have spoken and printed any thing different from what appeared in his sermon; and that the publication of this sermon had been called for by a vote of the pupils—what could we think? It seemed natural to suspect that all this could not have taken place, unless the professor had not only entirely departed from the formula which he had explicitly adopted at his inauguration, but was also pretty confident that the trustees, visiters, founders and pupils of the Seminary, and probably the publick sentiment in that region of the church, would bear him out, or at least bear him harmless, in openly opposing the doctrine of Justification as expressed in the Westminster Catechism. How could we forbear to suspect this, unless we indulged a supposition, which seemed unwarranted, that Dr. M. was a weak or a rash man, careless of consequences, and resolved to give vent to his opinions, let them affect as they might, either others or himself? And we confess we have yet to

* Articulus vel stantis vel cadentis ecclesiæ.

learn, how the Doctor could preach and print what he did, in consistency with his solemn engagements at coming into office, or with any prospect of retaining his professorship, if the trustees and visiters of the Seminary should faithfully perform their duty. This we say immediately after a careful perusal of a pamphlet, consisting of forty pages, printed at Andover in 1817, and entitled "The Constitution and Associate Statutes of the Theological Seminary in Andover."

The sentiments we have now expressed, we have reason to believe were those generally entertained, after the circulation of Doctor M.'s sermon among us, in the whole circle—not a small one—of our clerical acquaintance: and we have made the statement because it is our wish to make known to those who participated in our feelings and apprehensions, that although it was natural, and almost unavoidable, in the circumstances in which we were placed, that such feelings and apprehensions should be indulged, yet that we are now persuaded they would not have been entertained, if a full knowledge of the facts of the case had been possessed. We are now persuaded, that Dr. Murdock's sentiments are not cherished by many beside himself—That, if he stands not alone, he is supported by few and feeble auxiliaries; and has brought into active and formal array against himself the talent and piety of the orthodox Christian community of New England. This change in the state of our mind has not been produced solely by the discourses which have led to these remarks; but by inquiries which we have had opportunity to make, and have made with care and caution, of those who were both able and disposed to give us correct information. Yet the discourses before us afford much evidence that the information which we have derived from other sources is correct. Dr. Dana's discourse was not only preached, as the title shows, before "the Annual Convention of the Congregational and Presbyterian Ministers of the state of New Hampshire," but it was printed at the request of that Convention, expressed in the following note—

The Rev. Daniel Dana, D.D.

DEAR SIR,—Your discourse, delivered last evening, before the Congregational and Presbyterian ministers of New Hampshire, was on a subject believed to be of vital importance to the interests of religion; and it is wished that it may be extensively circulated. We would therefore respectfully request a copy for publication.

By order of the convention.

A. BURNHAM,
J. CURTIS,
J. WEBSTER,
} *Committee.*

Concord, June 3d, 1824.

This discourse contains a correct and clear statement, a judicious illustration, an able defence, and a short but earnest enforcement of the orthodox doctrine of the atonement—as much of all this as we think it was practicable to bring within the narrow limits of a single sermon. Dr. Murdock is not mentioned by name, but the sermon is directed to the subversion of his whole theory; and this is avowed in a note, in which there is an immediate reference to him and his publication. We therefore consider this sermon, published by order of the Convention of New Hampshire, as a declaration of what is held by the representatives of the Congregational and Presbyterian churches of that state, on the great doctrine of the atonement; and that they utterly reject, as erroneous and as fatally dangerous, the monstrous opinions of Dr. Murdock. We even believe that the publication was made by them, with the design and desire that it should be so considered; and in so doing, we certainly think that they have done no more than was due to themselves and to the cause

of truth. Had they been silent, they might have been suspected of favouring a departure from "the faith once delivered to the saints." It well became them to rid themselves of all such suspicion; and they have done it temperately, frankly, and effectually.

Professor Stuart's two discourses are of the same purport and tendency as that of Dr. Dana; and what is a little remarkable, they are on the same text, Isaiah liii. 5, 6., except that Dr. Dana has taken in the fourth verse in addition to the other two.—This coincidence we suppose was entirely accidental. The Professor has prefixed to his discourses the following advertisement.

"The following sermons were preached on a sacramental occasion, in the chapel of the Theological Seminary, on the last Sabbath and last day of the winter term, when many of the students had left town. At the commencement of the summer term, when the students had reassembled, the writer received a request, that they might be again delivered in the chapel. With this request he complied; but on the second occasion of delivering them, several of the topicks which the subject comprises were enlarged upon, and some others introduced, so that the whole constituted four discourses from the pulpit. As the discussions contained in this enlarged form were designed, in a particular manner, for students in theology, the author has judged it to be unnecessary to retain them all in the present publication; and he has reduced the whole to the size of two discourses, by many omissions and abridgments. While he is not without fears, that some things may now be represented in a manner less perspicuous than he could wish, on account of his compressed limits, he indulges the hope that the great points which he has aimed to establish, may be clearly discerned.

"The publication of the sermons is now made at the request of the students of the Theological Seminary. A state of health which obliged the writer to retire from the circle of his duties for the remainder of the summer term, necessarily hastened the printing, much beyond what he could have wished. As this was unavoidable, he hopes it will be duly estimated, if an apology is found necessary for any small blemishes in the discourses. For the leading sentiments, he stands fully responsible. They are the result of the deliberate consideration and deepest conviction of the author."

After a short introduction, in which Professor Stuart shows in the most conclusive manner, that the passage on which he grounds his discourses refers to "the person of the Messiah," he says,

"From the language of our text, as applied to Christ, I deduce the proposition, that HE SUFFERED AS OUR SUBSTITUTE; or, that HIS SUFFERINGS AND DEATH WERE AN EXPIATORY OFFERING, ON ACCOUNT OF WHICH OUR SINS ARE PARDONED AND WE ARE RESTORED TO THE DIVINE FAVOUR.

"My present object is to discuss the doctrine of the atonement made by Christ, which this proposition brings to our view; and in doing this, I design

"I. To make some explanations necessary to a right understanding of the subject.

"II. To prove the doctrine.

"III. To answer some objections alleged against it."

The same learning, perspicuity, and spirit, which characterize the former publications of the author of these discourses, are apparent in discussing the divisions of his present subject, as here exhibited. In a few instances, probably owing to the cause adverted to in the advertisement, a little more explicitness and enlargement would have been gratifying to us. But we can truly say, that we have carefully and repeatedly read these sermons, with a pleasure which we seldom derive from the productions of the day. The fundamental and distinguishing doctrine of the Gospel, that the Lord Jesus Christ suffered and died *in the place* of perishing sinners, and that it is solely and strictly *on account* of his "obedience unto death," that they are pardoned, sanctified, and saved, is here brought out in all its strength and fulness; objections to the doctrine are shortly but satisfactorily answered; and the practical importance of this essential truth is inculcated, with a warmth and an eloquence which we have not seen equalled in any of the author's former publications. Pro-

fessor Stuart does not mention the *strange* sermon of his brother professor, on "the nature of the atonement;" but every leading idea of that sermon is opposed and triumphantly confuted: and the folly and pernicious consequences of resorting to philosophical investigations to explain a matter of pure revelation, and in this way to bring out a result, not only unsupported by revelation but contradictory to it, is exposed in a masterly manner, and condemned with a just severity.

Considering that these discourses were first delivered a short time after that of Dr. M.; that they were repeated after a short space and with much enlargement, and at the request of the students of the Seminary; and that in compliance with a similar request they are now given to the publick, we make the inference—and we hope it is the inference which it was intended should be made—that Dr. M.'s notions are not approved but opposed and condemned, both by the teachers and the taught in the Theological Seminary at Andover. We are not indeed warranted to infer as we have done, from any direct communication had with any individual connected with that Seminary, but only from the circumstances we have mentioned: yet we think we are justified by those circumstances in making our inference, and we shall rest in it with pleasure, till we are compelled to believe that it is erroneous.

(*To be continued.*)

Literary and Philosophical Intelligence, etc.

Swiss Liberality.—By the last number of the Missionary Herald, we perceive that the Baron de Campagne, of Pfefficon in Switzerland, has remitted $300 to Jeremiah Evarts, Esq. of Boston, and has directed $200 of this sum to be presented to the missionaries in the Sandwich Islands, and $100 to the American Education Society. The former donations of the Baron to the American Board amount to $876, making a total of nearly $1200 contributed by a Swiss nobleman for the support of Christian enterprises in this country.

Tracts used as School Books.—From the Tract Magazine for July, published at Albany, it appears that Mr. Yates, the superintendant of common schools in this state, has addressed a circular letter, at the request of the executive committee of the New York Tract Society, to the commissioners and inspectors of common schools throughout the state, recommending the use of tracts as an excellent substitute for the English Readers now in use. "I am perfectly satisfied," he says, "that a judicious selection of tracts in common schools, not only on account of their moral tendency, but for the simplicity of their style, and the classical taste they generally exhibit, will essentially promote the great ends of education. These tracts, combining *the agreeable with the useful*, possess many attractions; and, from their novelty and variety, are calculated to make strong and lasting impressions on the youthful mind, which, in time, will produce the most happy effects."—*N. Y. Observer.*

Rocking Stones.—We copy from Blackwood's Magazine, the following notice of the destruction of one of these natural curiosities in Cornwall. Similar curiosities have been discovered in various parts of this country, and some of them have met a fate similar to that here described. There was one in Durham, N. H. which had been occasionally visited by the curious for many years past, as an object deserving of attention; but, a year or two ago, on the fourth of July, a party of young men, provided with crowbars and levers, rolled it from its bed. A similar stone at Roxbury, in this vicinity, computed to be of the weight of forty tons, so balanced that it might be moved by a single person, was reckoned among the remarkable curiosities of the country. A few weeks ago a number of men were employed to roll it from its pivot, to a place where it lies immovable.

Cornwall.—A party of sailors, belonging to his Majesty's cutter, Nimble, commanded by Lieut. Goldsmith, lately came

on shore for the purpose of removing from its situation, that great natural curiosity, the *Logan* (rocking) stone; which object they unfortunately accomplished.

This mass of granite, which is nearly 100 tons weight, was one of the objects that excited the curiosity of every visiter to the western part of Cornwall: it stood on the summit of a mass of rocks at the Land End, and was so poised on a natural pivot, that the force which a man could exert, was sufficient to cause it to vibrate. In this situation, it remained from a period antecedent to our authentick records, until the visiters abovementioned, in sheer wantonness, removed it from its place. This act of *Vandalism* has excited the greatest indignation in every part of Cornwall.

Liberal Bequest.—The late Ebenezer R. Dexter, of Providence, marshal of Rhode Island, who died recently, has by his will bequeathed to the town of Providence the residue of his estate, (after the payment of a few inconsiderable legacies to individuals) for the purpose of erecting an asylum for the poor of the town. The value of the bequest is estimated at sixty thousand dollars.

The Queen Bee.—The Rev. Dr. Dunbar has, by a series of experiments in Scotland, ascertained, that when a queen bee is wanting for a hive, her majesty can be and is produced from the egg of a working bee. In one experiment, having removed the queen, the bees set about constructing royal cells, and placing common larvæ in them; in seven days two queens were formed. One of these killed the other, and though, while in a virgin state, treated with no distinction whatever, she no sooner began to lay, than she became the object of constant solicitude and respect, to crowds of her admiring subjects, who watched, fed, and waited upon her.

Method to prevent Ships Sinking.—There is a method to make it almost impossible to sink ships, which was known to the ancients, and is now employed by the Chinese. The hold is divided into a number of compartments; so that should the ship spring a leak, or should her sides be stove, in several places at once, those compartments only which are adjoining to the leaks, will fill with water, and the vessel keep afloat. This method is susceptible of many improvements; and seems particularly applicable to ships of war, the extent of whose stores, and manner of stowage are known before hand, and are not subject to be shifted about like the cargoes of merchant vessels.

This principle is applied to the construction of many of the boats which navigate the Mississippi river. A compartment called the *snag-room*, is made in the bow of the boat, and when the vessel strikes upon any of the snags or sawyers, with which the river abounds, the snag-room is commonly the only part of the boat which fills with water, the remainder being protected by a partition which separates it from the snag-room.

The population of Charleston appears by a late census, taken with care and correctness, to be 27,817, to wit:—Whites, 12,357—Slaves, 13,852—Free coloured, 1608.

Steam Drag.—A steam-drag, similar to those which have so long been used on the Thames, for removing sand-banks and other obstructions, and thereby improving the navigation of the river, has lately been employed on the Seine, at Paris, with great success. This serviceable invention is about to be generally adopted by the Directors General of bridges and dykes in France.

Near Howel's Ferry, S. C., on Broad river, on the York side, stands a sycamore tree, which, for its great size and capacity, surpasses perhaps any one in the United States. It is 72 feet in circumference—with 16 feet of a hollow in diameter—has held within that space 7 men on horseback. Tradition reports it gave shelter and afforded protection to many families, during the lowering days of the American revolution.—*Yorkville Pioneer.*

Luminous Plants.—It is well known that some plants are luminous. The following exhibit instances of this property: 1. Potatoes, kept in cellars, in a growing state, sometimes become so luminous, that we can read by them the print of a book in the dark. 2. The Dictamnus albus spreads around it, in dry summer evenings, an atmosphere, which, on the approach of a taper, inflames with a bright blue flame. 3. Other plants give out a *sparkling light*, probably of an electrical nature; such is the case with the flowers of Calendula, Tropœolum, Lilium bulbiferum and chalcedonicum, Tagetes, Helianthus, and Polyanthes. 4. Some plants give out a calm steady light, of a bluish, greenish, or yellowish white colour, such as Dematium violaceum; Schistostega osmundacea; Phytolacca decandra, Rhipomorpha pinnata, &c. The luminous appearances in the galleries and shafts of our mines are often to be traced to rhizomorphous plants. 5. The milky juice of some plants is very luminous. 6. Trunks, branches, and roots of trees, in an incipient state of decomposition, become luminous.

Philadelphia, August 23d.—About thirty families of coloured people, under the di-

rection of M. Grandville, sailed to-day from this port for Hayti. Other families will soon follow them.

Mr. Perkins is, we learn, busily employed in fitting out a steam-boat with one of his engines, to go to Calcutta by the Cape of Good Hope.

It has been stated to us, that Mr. Perkins has received the sum of 36,000*l.* from an enterprising individual, for a share of his patent.

The following neat and appropriate motto was inscribed on one of the civic arches in Boston, erected in honour of the arrival of La Fayette.

WELCOME LA FAYETTE.

The Fathers in Glory shall sleep,
That gather'd with thee to the fight,
But the Sons will eternally keep
The tablet of Gratitude bright.
We bow not the neck,
And we bend not the knee,
But our hearts, LA FAYETTE,
We surrender to thee.

Iron Chimneys.—It is recommended in one of the London newspapers that chimneys should be constructed of iron, instead of brick, as they might thus be rendered more elegant, and being made of separate pieces, more easily cleansed, and be secure from fire originating in them, and communicating to the house.

If the above plan were adopted in this country, it would go far towards improving the condition of our climbing boys, or chimney sweeps.

Method of Preserving Engraved Copper-plates.—Copper-plates are apt to be injured by lying by; a thin coat of oxide forms on the surface which is rubbed off by the hand of the workman in the first inking, when the plate is again called into use; and by repetition of the formation of oxide, and its removal, the fine lines on the plate are soon injured, and ultimately obliterated. Dr. M'Culloch recommends the application of common spirit varnish to the surface, when the plate is laid by; it is easily applied, and can be removed when requisite by spirit of wine.—*Edinburgh Journal of Science.*

Religious Intelligence.

MINUTES OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

(*Continued from page 377.*)

We must postpone, till the coming month, several articles which we wished to insert in this department of our miscellany; that we may lay before our readers as large a part as we can of the remaining Minutes of the General Assembly, which we know that many are anxious to see.

June 1, 9 o'clock, A. M. the Assembly met, and was constituted by prayer. The minutes of the last session were read.

Mr. Talmadge obtained leave of absence during the remaining sessions of this Assembly, and Mr. Winne and Mr. James Kennedy obtained leave after the sessions of this day.

It being the order of the day, the Board of Education reported, and their report was accepted. Ordered that the foregoing report be printed in the Appendix.

The following resolution was submitted to the Assembly, and the consideration of it was made the order of the day for to-morrow: viz.

Resolved, That the Assembly be requested to authorize the Board of Education to select such young men as are contemplated by the Constitution of the Board for the Gospel Ministry, and make provision for their support.

Mr. Nevins resigned his seat to Rev. William C. Walton, his alternate, and Mr. Walton took his seat as a member.

A memorial from the Synod of Kentucky was overtured, on the subject of instituting a seminary of learning within its bounds, upon scriptural principles, and to be entirely under its direction and control.

The memorial and accompanying papers being read, the following resolution was adopted: viz.

Resolved, That the memorial and papers from the Synod of Kentucky, be referred to the Trustees of the General Assembly; and that they be directed to report to this Assembly their opinion on the practicability and expediency of the application.

The committee appointed to report to the Assembly what measures ought to be adopted in consequence of the charter of the Trustees of the Theological Seminary, reported, and their report being read, was in part adopted; and the considera-

tion of the remaining part of the report, was made the order of the day for the afternoon.

Mr. Ogden resigned his seat to Rev. Ezra S. Ely, D.D. his alternate.

An appeal of Mr. Donald M'Crimmon from a decision of the session of Ottery's Church having been submitted to the Assembly by the Judicial Committee, was taken up; and Dr. Ely was, agreeably to the request of the appellant, appointed to support the appeal.

The documents on the subject were read, and Dr. Ely and Mr. M'Iver were heard at some length, the former in support of the appeal, and the latter in defence of the decision of the session. Adjourned till 4 o'clock, P. M. Concluded with prayer.

Four o'clock P. M. the Assembly met, and was constituted by prayer. The minutes of the last session were read.

Messrs. Bruen, Douglass, and Caleb S. Green obtained leave of absence during the remaining sessions of this Assembly, after this day.

The order of the day for this afternoon was postponed, and the unfinished business of the morning was resumed; viz. the consideration of the appeal of Mr. M'Crimmon. The parties were heard till they were satisfied, and the roll was called, agreeably to a constitutional rule on the subject.

Dr. Leland, Mr. Robert Kennedy, and Mr. William L. Maccalla, were appointed a committee to prepare a minute proper to be adopted by the Assembly on the appeal.

The committee to which was referred the request of the Synod of Pittsburgh, to fix the boundary line between that Synod and the Synod of Ohio, so that the missionary station at Maumee shall be included within the bounds of the Synod of Pittsburgh, reported, and their report being read, was adopted, and is as follows: viz.

Resolved, That the section of the state of Ohio, lying west of that section commonly called the Connecticut Western Reserve, included between the parallel boundaries of said section, and including the site of the Maumee mission, under the direction of the Board of the Western Missionary Society, is to be considered, and hereby is declared to be, within the jurisdiction of the Synod of Pittsburgh.

The committee appointed to examine the records of the Synod of Kentucky, reported, and the book was approved to page 77.

Messrs. Rawson, Hunter, Crane, Bergen, Thomas Mead, and Azariah Clark, obtained leave of absence during the remaining sessions of this Assembly.

A communication was received from the Board of Directors of the Theological Seminary, recommending the following resolution, which was adopted: viz.

Resolved, That permission be, and the same is hereby granted, to the Rev. Charles Hodge, to erect, or cause to be erected, on the ground adjoining the Theological Seminary at Princeton, a good and substantial two story brick building, on such plan and part of the lot, as may be agreed upon by the Board of Directors of the Seminary, and Professor Hodge; provided the said building shall not cost more than five thousand dollars.—The said building is to be occupied by the Professor while he remains connected with the Seminary as a professor; but to be and remain, the property of the Trustees of the Theological Seminary, and to be paid for in the following manner:—As soon as the building is completed, and the actual cost ascertained, the Trustees of the Theological Seminary are hereby directed to execute a mortgage to the Rev. Charles Hodge, of the building and lot which may be set off for the use and convenience of the same, for the amount of the cost of the building, not exceeding five thousand dollars; and which sum shall not bear interest, so long as the said Charles Hodge shall hold and exercise the office of a professor in said Seminary, and shall not be payable until five years after the death or removal of the said Charles Hodge from the Professorship, unless the Trustees may think proper to pay it off: provided, always, that an interest of six per cent. per annum, shall be paid on such mortgage, from the day of the death or removal of the said Charles Hodge, from his office of Professor in said Seminary. Adjourned till 8 o'clock to-morrow morning. Concluded with prayer.

June 2, 8 o'clock, A.M. the Assembly met, and was constituted by prayer. The minutes of the last session were read.

Mr. Hodge resigned his seat to the Rev. Archibald Alexander, D.D. the principal mentioned in their commission, and Dr. Alexander took his seat as a member.

An appeal of Mr. E. Mason from a decision of the Synod of Geneva, having been submitted to the Assembly by the Judicial Committee, was taken up, and Dr. Ely was appointed to support the appeal. The documents on the subject were read, and Dr. Ely and the Commissioners from the Synod were fully heard. The roll having been called agreeably to a constitutional rule, Messrs. John Clark, Squier and King, were appointed a com-

mittee to prepare a minute proper to be adopted by the Assembly on the subject.

A communication was received from the trustees of the Assembly on the subject of Dr. Boudinot's bequest, containing a report made to that board by a committee of their body, in relation to a proposal of the executors of Dr. Boudinot's last will, made to the last Assembly, and by them referred to the trustees of this General Assembly; and recommending the following resolution, which being read, was adopted, viz.

Resolved, That the propositions contained in the letter of Richard Stockton, Esq. on behalf of the executors of the late Dr. Boudinot, be accepted, and approved; and the trustees of the General Assembly of the Presbyterian church in the United States, hereby are authorized and directed to take all lawful ways and means, to bring about a settlement of the estate of the late Dr. Boudinot, accordant to the wishes and propositions of the executors, as expressed to the General Assembly, during the life of Mrs. Bradford, one of said executors and trustees, in the same manner as is authorized and directed in the will of the testator, after her decease.

Messrs. Stone, Lathrop, Lewis and Mills, obtained leave of absence during the remaining sessions of this Assembly.

The Board of Directors of the Theological Seminary, made the following report, which was adopted, viz.

The Board have procured from the Treasurer of the Trustees of the General Assembly, the following statement of the permanent funds of the Institution, the interest of which only can be used, viz.

Permanent Funds -	$22,012 21
Professorships.	
Synod of New York and New Jersey, - -	8,234 07
Synod of Philadelphia, -	2,732 84
Southern Synods, -	11,395 54
	$44,374 66

From the information of the Treasurer, the Board also learn, that the Trustees of the General Assembly have, under their authority, and by the direction of the Assembly, from time to time, borrowed sums to meet the current expenses of the institution which now amount to $11,000.

The present current expenses of the institution, for the payment of the salaries of the Professors as voted by the General Assembly, amount to $4,200. The other contingent expenses for the current year, the Board supposes will be met by the Room-rent, now called General Expense Fund, authorized some years since by the Assembly.

The Assembly then have to provide ways and means to meet at least the following expenditure, through the ensuing year, viz.

Professors' Salaries, -	$4,200
Interest on the $11,000 loan, at 6 per cent, - -	660
	$4,860
To meet this expenditure, the Assembly have the following means, viz. Interest of Permanent Fund and Professorships, at 6 per cent.	$2,662 47
Contingent Fund, in the hands of the Treasurer, - -	444 00
Proceeds of Dr. Wheelock's legacy, supposed about -	500 00
	$3,606 47
Leaving a balance of expenditure through the ensuing year to be provided for by the Assembly of -	$1254 00

To provide for this balance, and at the same time, to increase the Permanent Fund, that the Assembly may have the means of supporting the Institution in years to come, the Board beg leave to recommend the adoption of the following resolutions, viz.

1. That it be earnestly recommended to the churches under the care of this Assembly to make as soon as practicable a collection for the Contingent Fund, and transmit the same to Mr. Isaac Snowden, Treasurer of the Trustees of the General Assembly, Philadelphia. And the Board of Directors, if they judge it expedient, are hereby authorized to direct a circular letter, postage paid, to the congregations on this subject.

2. *Resolved*, That the Rev. John M'Dowell, D.D. be, and he hereby is appointed a general agent, to solicit funds for the Seminary, with discretionary powers, as to the places in which he shall pursue his agency.

3. *Resolved*, That the Rev. Henry. R. Weed be, and he hereby is appointed an agent, within the bounds of the three Northern Synods of Albany, Geneva, and Gennessee, with like discretionary powers, within the bounds of said Synods.

4. *Resolved*, That Dr. Ashbel Green, Dr. William Neill, Dr. Ely, Robert Ralston, and John M'Mullin, be a committee, with power to appoint other agents, and prescribe their routes; and further to direct the compensation of agents, and provide for the supply of their pulpits, while engaged in their agency.

5. *Resolved*, That the agents be, and they are hereby directed, in their solici-

tations, to pay particular attention to the increase of the Permanent Fund, and when they solicit for the Permanent Fund, within the bounds of the Synods which have resolved to endow Professorships in the Seminary, the agents are hereby directed to solicit for the endowment of said Professorships.

The memorial from the Synod of Ohio, in the case of Mr. Samuel Lowry, having been overtured, was taken up, and the documents on the subject, and also a paper signed by Mr. Lowry were read. After a considerable discussion, the memorial was committed to Dr Alexander, Mr. Beman, and Mr. Green, to prepare a minute proper to be adopted by the Assembly on the subject. Adjourned till 4 o'clock, P.M. Concluded with prayer.

Four o'clock, P. M. the Assembly met, and was constituted by prayer. The minutes of the last session were read.

Mr. Lee obtained leave of absence during the remaining sessions of this Assembly, and Messrs. Lyman and Day, and Dr. Herron, obtained leave of absence after this day.

The treasurer presented a copy of his annual account, as settled and approved by the Board of Trustees, which was laid on the Table for the inspection of the members.

The Committee to which had been referred the Synodical and Presbyterial reports, reported, and their report being read, it was directed that the Stated Clerk transcribe it into the Compendious View; and it was agreed that the following part be entered on the minutes, viz.

From the Compendious View, it appears, that there are, under the care of the General Assembly, thirteen Synods, comprising seventy-seven Presbyteries. Eight of the Synods, and all of the Presbyteries, have sent up to this Assembly reports, more or less complete. All the Presbyteries have reported the names and number of ministers and congregations; and nearly all have reported the number of licentiates and candidates. Seventy-four Presbyteries, and 1092 congregations, have reported the number of communicants; and 73 Presbyteries, and 902 congregations, have reported the number of baptisms. Deducting the number of Presbyteries and congregations who have reported upon these subjects respectively, from the whole number under the care of the Assembly, there remain three Presbyteries and 587 congregations who have made no report on the number of communicants, and four Presbyteries, and 777 congregations, who have not reported the number of baptisms. Generally, however, the congregations delinquent in these particulars, are those which are small, and without pastors.

Forty-six Presbyteries have reported collections for the Missionary Fund; leaving 31 which have made no report on this subject. Sixty-three Presbyteries report on the Commissioners' Fund; 13 on the Presbyterial Fund; 47 on the Education Fund; and 21 have reported collections for the Theological Seminary.

Upon the whole, though many of the reports are, in some respects, considerably deficient, yet it is believed that the reports of the present year are more complete than those of any former year. And the Assembly are gratified to find, that the Presbyteries and congregations under their care, are paying an increasing attention to this subject.

The Stated Clerk was directed to add to the report, any further particulars which he may receive from the Prebyteries, to supply the deficiencies there are in several of the Presbyterial reports.

The committee to which was referred the petition of certain individuals, members of the congregation in Tammany Street, Baltimore, reported, and their report being read and amended, was adopted, and is as follows; viz.

That while it is unquestionably the privilege of individuals and members of the Presbyterian Church, when they think they see the peace, purity, or prosperity of the Church in danger, either from an individual, or from an inferior court, to apply to the General Assembly, in an orderly manner, for redress or direction, yet, in such cases, unless they mean to come forward as prosecutors, with the necessary testimony, they should most carefully avoid mentioning names connected with charges of the most serious kind; in support of which no evidence has been orderly adduced. Nor have the individuals thus accused, had an opportunity of replying to those charges, or of making any defence of themselves:—The Assembly, therefore, cannot witness a procedure of this kind, without expressing their disapprobation of it. But, inasmuch as this step may have arisen from inadvertency, or a want of information respecting the course proper to be taken in such a case; and as the petitioners declared, that it was not their design or intention to exhibit charges against the persons whose names were mentioned in the petition, but that their only object was to bring the subject of this petition before the Assembly, that they might obtain an expression of the sentiments of the Assembly on the importance and binding character of the Confession of Faith, as recognised by the Presbyterian Church; the committee beg leave to report the following: viz.

1. That, in the opinion of this Assembly, confessions of faith, containing formulas of doctrine, and rules for conducting the discipline and worship proper to be maintained in the house of God, are not only recognised as necessary and expedient, but as the character of human nature is continually aiming at innovation, absolutely requisite to the settled peace of the church, and to the happy and orderly existence of Christian communion. Within the limits of Christendom, few are to be found in the attitude of avowed hostility to Christianity. The name of Christian is claimed by all, and all are ready to profess their belief in the Holy Scriptures; too many reserving to themselves the right of putting upon them what construction they please. In such a state of things, without the aid of Confessions, Christian fellowship can exist only in a very limited degree, and the disorder of the Corinthian Church, condemned by the Apostle, would be realized: "*I am of Paul, and I of Apollos.*"

2. That though the Confessions of Faith, and standards of our church, are of no original authority, independent of the Scriptures, yet we regard them as a summary of those divine truths which are diffused throughout the sacred volume.

They, as a system of doctrines, therefore, cannot be abandoned in our opimon, without an abandonment of the word of God. They form a bond of fellowship in the faith of the gospel, and the General Assembly cannot but believe the precious immortals under their care, to be more safe in receiving the truth of God's holy word, as exhibited in the standards of our church, than in being subject to the guidance of any instructor, whoever he may be, who may have confidence enough to set up his own opinions in opposition to the system of doctrines, which men of sound learning, full of the Holy Ghost, and mighty in the scriptures, have devised from the oracles of the living God. It should never be forgotten, that the church is solemnly cautioned against the danger of being carried about by every wind of doctrine.

3. This Confession of Faith, adopted by our church, contains a system of doctrines professedly believed by the people and the pastors under the care of the General Assembly, nor can it be traduced by any in the communion of our church, without subjecting the erring parties to that salutary discipline, which hath for its object the maintenance of the peace and purity of the church, under the government of her great Master.

Finally, The General Assembly recommend to all who are under their care, steadfastly to resist every temptation, however presented, which may have for its object the relaxation of those bonds of Christian fellowship, which have hitherto been so eminently blessed of God, for the order, edification, and extension of the Presbyterian church, and conclude with the words of the holy Apostle:— "*Now we beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment.*"

Messrs. Squier, Clayton and Alexander, obtained leave of absence during the remaining sessions of this Assembly.

Mr. Wallace resigned his seat to Mr. Samuel M'Learn, his alternate, and Mr. M'Learn took his seat as a member. Adjourned till 9 o'clock to-morrow morning. Concluded with prayer.

June 3, 9 o'clock, A.M. the Assembly met, and was constituted by prayer. The minutes of the last session were read.

Mr. White of the Presbytery of Philadelphia, resigned his seat to Mr. Alexander Henry, his alternate, and Mr. Henry took his seat as a member.

Messrs. Condit, Root, John F. Clark, John Clark and Parker, obtained leave of absence during the remaining sessions of this Assembly, after this morning, and Mr. Snowden obtained leave after this day.

The committee appointed on the report of the Board of Missions, reported, and their report being read and amended, was adopted, and is as follows, viz.

1. That the report of the Board be approved.

2. That the Trustees be directed, and they hereby are directed, to issue a warrant, for the payment of the sum now due to the Missionaries which have been employed by the Board, and the committee recommend that the Assembly pass the following resolution.

Resolved, That it be recommended, and it hereby is most earnestly recommended to all the churches under our care, most seriously to consider the thousands of families in our new states and territories, growing up, and forming constituent parts of this great Republic, almost wholly without the preached word: and in order more efficiently to aid the operations of the Board, that the annual Missionary collection be not divided, and that one whole collection be taken up once a year for this purpose.

FROM THE MISSIONARY HERALD FOR AUGUST, 1824.

Recent Intelligence from Jerusalem.

By letters recently come to hand, it appears that Mr. Fisk was at Jerusalem at

the close of the last year and during the first months of the present. He expressed great pleasure at hearing of the arrival of Messrs. Goodell and Bird at Beyrout. Having learned that Mr. King was with them, and that he, in company with one of the other brethren, were expecting soon to visit Jerusalem, Mr. Fisk thus wrote to the Corresponding Secretary near the last of December:—"You may well suppose that I am eagerly expecting their arrival. There are several subjects on which I mean to write to you, after I have had conversation with them; particularly in regard to *Armenian* studies, and labours, and types." He adds,—"I have had many interesting and I trust mutually profitable discussions with Mr. Jowett about missionary plans, stations, and labours."

It was stated at pp. 215 and 216 of our last number, that Messrs. King and Bird left Beyrout on the 2d of January, and arrived at Jerusalem on the 21st. There Mr. King remained till the 6th of the next month, when he departed for Jaffa, where he continued at least during that month. Soon after his departure, Messrs. Fisk and Bird met with some trouble from the Turkish authorities, which however terminated much better than could have been expected. The Catholics had entered a charge against them, that they distributed books which were neither Mussulman, Jewish, nor Christian. This charge they of course found no difficulty in refuting; and after some inquiries on the part of government, which it would seem were answered satisfactorily, they were set at liberty from a brief arrest. "The next morning," says Mr. Fisk, "we recommenced the sale of the Scriptures, and in four days sold 190 Testaments among the Armenian pilgrims for near 60 dollars. We trust that the things which happened to us have fallen out unto the furtherance of the Gospel."

Our readers will bear in mind, that it is emphatically true of the missionaries to Jerusalem, as it was of the Apostle of old, that they have gone thither "not knowing the things which shall befal them there." One thing is certain, pretty severe trials of faith, patience and zeal, can hardly come unexpectedly. Such trials entered into the estimate of the probable cost of this mission, made, before it was commenced, both by the Missionaries and the Board. And should modern missionaries run no risks, when ancient missionaries thought it their duty to risk every thing earthly?

The obstacles in the way of doing good at Jerusalem, have, nevertheless, been hitherto not so great, and the present prospects of usefulness in that city are quite as animating, as was ever anticipated. Nothing has occurred to discourage from increasing efforts in behalf of that interesting portion of our sinful world; but much to stimulate to more united and fervent prayer among all who love Zion, in behalf of our brethren in Judea.

In a postscript, dated March 16th, Mr. Goodell says, that the brethren at Jerusalem were still in trouble. Through the agency of Mr. Abbott, the English consul at Beyrout, he had procured a special document from the Pasha of Damascus, which he had sent by express to Jerusalem, and which, it was hoped, would put an end to the disturbances. *Let prayers be offered continually*, says Mr. Goodell, *that our brethren "may be delivered from those who do not believe in Judea."*

OBITUARY.

Departed this life, at Mount Holly, Burlington county, New Jersey, on Friday the 25th of June, 1824, at 10 o'clock, A. M. in the 90th year of his age, Mr. William Innis, long a respectable brewer of Philadelphia.

Mr. Innis was a native of Scotland, and migrated to this country about the year 1765. At the commencement of our revolutionary struggle, he took a decided stand in favour of his adopted country; and, through life, he uniformly maintained the character of a firm and consistent friend of liberty. In him was conspicuously united, the character of the philanthropist and the Christian. This character distinguished him alike in prosperity, and in adversity. While he was uniformly governed by the strictest regard to integrity, he always considered the poor; and the liberality with which, in his prosperity, he contributed to every plan, designed to promote the glory of God, and the benefit of the human family, is still remembered by many. It pleased God to try him in the furnace of affliction; to bereave him of dear friends; and to deprive him of his substance. It was then he showed

what a good man is. His confidence in God, rose with the occasion; his submission was entire; and his humility exemplary. Patience had her perfect work; for he was long subjected to much severe suffering, from that excrutiating disease, the gout; and besides this, he had, through life, been a subject of bodily infirmity; his hearing, for some time, was considerably impaired; and, for the last two years that he lived, he was entirely deprived of sight: and yet, amidst all these accumulated afflictions, not a murmur was he known to utter. He was strong in faith, giving glory to God. He was, habitually, a devout man; he enjoyed much communion with his God; and he delighted in his praise. Of him, it might with truth be said,

"Pray'r all his business,—all his pleasure, praise."

He possessed that hope that entereth within the vail; and those who approached him, heard him expatiate, with rapture, on that exceeding and eternal weight of glory, upon which he longed to enter. He had long walked with God, and enjoyed the light of his reconciled countenance; and, for more than half a century, he was so highly favoured with the assurance of hope, that he scarcely for a moment, during that long period, entertained a doubt of his acceptance with God.

On the afternoon following his departure, his remains were interred; attended by a respectable concourse of relatives, friends, and neighbours; when an impressive discourse was delivered by the Rev. S. Hill, from these appropriate words, contained in Revelations vii. 14—17. "*These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the sun light upon them, nor any heat. For the Lamb which is in the midst of them shall feed them, and lead them into living fountains of waters: and God shall wipe away all tears from their eyes.*"

Although his disembodied spirit is now far beyond the reach, either of the praise or the censure of mortals; yet, our knowledge of the virtues and Christian graces he possessed, and the evident duty of holding up, as fit models for the imitation of others, the example of such as have faithfully served God in their day and generation, both justify and require this tribute of respect, to the memory of a man, whose life was so exemplary; and whose death, while it was the loss of others, was his unspeakable gain.

M——— ———.

Mount Holly, 1st July, 1824.

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Editorial Remarks.

The subject of the foregoing obituary notice was, for six-and-twenty years, a member of the church under the Editor's pastoral care. At his instance the notice here inserted was prepared, and he cannot let the opportunity pass without testifying, that even more than is here stated, might with truth have been said of Mr. Innis. His compassion for the poor, his liberality in almsgiving, while he had it in his power, his sympathy with the distressed, his kindness to all, his integrity and industry, his fervent devotion, his unshaken confidence in God in all circumstances, his humility, patience, and resignation in painful trials and deep affliction—in a word, the influence which an unfeigned and mature piety shed over his whole character and conduct, the Editor has probably never seen exceeded. He will carry to his grave the recollection of his last interview and prayer with this excellent man, a few months before

his death. He was still in the full possession of his faculties, and was the same in Christian meekness, faith, and hope, that he had been for about seventy years—the allotted period of human life—for he dated the commencement of his piety from about his twentieth year. The Editor knew that during the entire period that Mr. Innis belonged to his pastoral charge, it was the invariable custom of this holy man, not to retire from the house of God during the interval of publick worship; but to spend the whole time, never less than three hours and sometimes more, in devotional exercises, in his pew—the house being commonly left entirely to himself. It was therefore believed that some account of the manner in which he passed the Sabbath, might be interesting and useful to others. The following short narrative was, accordingly, at the request of the Editor, drawn up by a daughter, the only surviving child, of Mr. Innis.—"Though engaged in a business every operation of which is affected by changes of the atmosphere, and no experience avails so to conduct it, that occasional attention shall not be required on the Lord's day, he was accustomed to leave his cares at 'the foot of the Mount.' So much did he love the house of God, that he constantly spent the whole day there. He used frequently to dwell with delight on the happy hours thus spent—on the communion he enjoyed with his God, during the interval of worship. And as he was enabled to continue the practice, with but few interruptions from sickness or other Providential occurrences, during a period of thirty years—from 1784 to 1815—he would sometimes calculate the years of Sabbaths he had thus passed, as affording an earnest of his eternal Sabbath in the heavens."

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of August last, viz.

Of Rev. John Codman, of Dorchester, Mass. the fourth year's payment of his generous subscription of $100 a-year for ten years, and appropriated to the Contingent Fund		$100 00
Of Rev. Samuel Robertson, per Rev. W. C. Blair, being interest money, he gives it to do.		7 00
Of Rev. Francis M'Farland, of Bethel, Augusta County, Va. Lexington Presbytery, his donation and that of his elder, Mr. Matthew Wilson, sen. each $5, for do.		10 00
Amount received for the Contingent Fund		$117 00
Of Thomas Fitch, Esq. the four last instalments in full of his subscription for the Permanent Fund		40 00
Of Joseph Montgomery, Esq. in full of his do. for do.		50 00
Of Rev. Samuel Robertson, per Rev. W. C. Blair, for the New York and New Jersey Professorship		18 00
Of Rev. Dr. William Neill, for the Philadelphia Professorship, collected by him in Lancaster	$180 00	
Yorktown	45 00	
Wilmington, Del.	111 50	
From an individual in Donegal	5 00	
Ditto in Philadelphia	5 00	346 50
The receipt of $100 from Mr. Conrad Hanse, by Rev. Dr. Neill, was acknowledged last month.		
Of "A Friend," the third instalment in full of his subscription for the Oriental and Biblical Literature Professorship		50 00
Of the United States Branch Bank, New York, the third year's interest of the Nephew Scholarship		175 00
Total		$796 50

View of Publick Affairs.

EUROPE.

Nothing novel in the general aspect of this portion of the globe has occurred, so far as we know, to vary the view which we presented in our last number.

GREAT BRITAIN.—The British Parliament adjourned on the 25th of June to the 24th of August. Since the adjournment, there has been a perfect dearth of news from Britain. Except what relates to sending an army to Portugal, and to the war with the Burmanese, of which we shall elsewhere speak, we have noted nothing of national concern that is worth reciting. To us, however, it is a matter of concern to have learned that the king and queen of the Sandwich Islands have both deceased—the queen first, and the king very soon afterwards. We have no doubt that this has been owing to the total change of their habits of life; and we think it might have been anticipated, that such an effect was likely to follow from such a cause. When barbarians exchange the food, and dress, and usages, by which their constitutions have been formed, for the sumptuous living and constraining etiquette of royalty in London, the wonder would be if they should live.—It is no wonder that they die. The death of these princes may have a serious influence on the missions in their native islands; and it is easy to conceive that it may be an influence either highly salutary or deeply injurious. The design of Providence in the occurrence can only be developed by future events. We feel great interest in the situation of the missionaries.

Unhappy Ireland is yet suffering grievously—in some parts by a scarcity which approaches to famine, and in every part from oppressive taxes and rents, and a whole system of measures calculated to produce poverty, dissatisfaction, and political disorder.

SWEDEN.—It appears that the Norwegian diet have, by a unanimous vote, rejected thirteen propositions, submitted to them by their king, the ci-devant Bernadotte. These propositions went to change a part of the existing constitution of Norway—Among the rest to grant to the king the power of naming the president and secretaries of the Storthing—that nothing should have the force of a law without the royal sanction—that the supreme tribunal of the kingdom should receive a new organization; and that a new hereditary nobility should be established in Norway. The increase of royal power and influence was obviously the design of these propositions. The refusal by the diet to sanction these changes, manifests a determination to withstand the wishes of the prince. But we think that Bernadotte has too much sagacity—hated as he is by the whole corps of *legitimate* monarchs—to quarrel with his subjects at the present time.

FRANCE.—Nothing of publick interest has reached us from France during the last month. The kingdom appears to be tranquil. The health of the monarch is such as seems to presage his speedy dissolution; but he continues to attend, with some interruptions, to state affairs. The French are rapidly diminishing their national debt by the operation of a sinking fund. It seems to be believed that it is at the instance of France, that Spain so pertinaciously refuses to listen to any thing on the subject of the independence of her late American colonies.

SPAIN.—The political state of Spain remains *in statu quo*. The prisons are filled with constitutionalists; thousands of the best part of the population are trying to get out of the kingdom; efforts are made to increase the army by impressments; the infatuated monarch and his ministers are still bent on reducing to submission the South American colonies; and it is said there is to be a congress of the European powers at Madrid, to deliberate on the actual state of Spain.

PORTUGAL.—English influence would seem, for the present, to be dominant at the court of Lisbon. It appears that the king of Portugal is willing and desirous to have the aid of a British military force, to keep his own subjects in subjection—much in the same manner as the Spaniards are now controlled by the French. Will Britain consent to this, after refusing to take any part in the Spanish business? We perceive that the subject exercises the ingenuity of the newspaper paragraphists of London. We shall see how it will terminate.

THE HOLY ALLIANCE.—The monarchs who are concerned in the confederacy thus denominated—those of France, Austria, Russia, and Prussia; for Spain and Portugal are at present nothing—are apparently very busy about something. Couriers are rapidly passing from one court to another; and frequent conferences are held by their plenipotentiaries, which seem to be conducted with much earnestness. The affairs of Greece, of Spain, of Portugal, and of South America form, we suppose, the subject of these errands and deliberations. It also appears that the prevalence of opinions in favour of free government in Germany and Prussia, and especially in the universities of these great states, is the cause of a good deal of royal disquietude. Rigorous measures have already been adopted in regard to the universities; and the monarchs will doubtless do as much as they dare, to put down the spirit of freedom in their own dominions,

and throughout the world. They may succeed for a time; but ultimately the powers of intellect and the claims of human nature, will, in spite of all resistance, be triumphant.

GREECE.—We think it may be relied on that the Greeks have defeated the Turkish army at the straits of Thermopylæ. Yet the last accounts by the way of Austria, where the Greek cause is not favoured, represent the Turks as having lately obtained some important advantages. It is also said that the English officers generally, for some unknown cause, have quitted the Grecian armies since the death of Lord Byron. On the whole, however, we have little doubt that the events of the present campaign hitherto, have been decisively in favour of the ultimate success of the Grecian cause.

ASIA.

We have learned nothing, in addition to what we stated the last month, relative to the scarcity of the necessaries of life in India. It appears, however, that war is determined on, if not commenced, between the British authorities in India, and some princes of the Burman empire. A London paragraphist, we perceive, prognosticates that the contest will not be of long continuance. Our anticipations are different. The Burman empire is extensive and powerful; and if roused to hostility, as it probably will be if war in any part of it is begun, the conflict it is likely will be sanguinary and protracted. The British charge the Burmanese with being the aggressors; but this is a matter of course. The truth is, the British wish to be the masters of *farther* as well as of *hither* southern India; and they probably will at length be so—at the expense of much blood, and of incalculable sufferings by the wretched natives. It is stated that a collision has begun to take place between the Russian and British agencies; the former wishing to push their claims to territory farther south, and the latter being determined to resist them.

AFRICA.

The last accounts from Monserrado represent the American colony of *Liberia* as in a very prosperous state. This will be joyful news to the friends of "The African Colonization Society," in this country. We do hope that the agency and operations of that society are to be instrumental, under the smiles of Providence, in spreading the blessings of civilization and Christianity throughout the whole African continent. The society appears to be rapidly attracting publick attention, and acquiring publick patronage. A state society, auxiliary to the parent institution, has lately been formed in New Jersey, which we understand is there obtaining popular countenance and support.

Recent accounts confirm those formerly received, that the victory of the *Ashantees* over the British, was complete. The victors, it also appears, were pursuing the vanquished, far beyond what was expected. There is, however, we believe, no reason to apprehend that they will extend their march so far as to disturb the British settlement at Sierra Leone, or our's at Cape Monserrado. No attack has as yet been made by the British on Algiers.

AMERICA.

MEXICO.—The ill fated ITURBIDE has paid for his temerity, or his misplaced confidence, with his life. It appears, that with his wife and two small children, he sailed from London in the English brig Spring, and after a passage of 64 days, arrived, on the 14th of July, at Soto La Marina. He attempted to reach Padilla, a town on the river at the mouth of which he arrived. On his way he was taken, and though in disguise, was recognised by the officer who took him, and who referred his case to a provincial congress. The congress ordered that he should be beheaded—"giving him the necessary time to prepare himself in a Christian manner." But the following day, at 6 o'clock in the afternoon, he was shot—probably to prevent any attempt to rescue him; to which farther delay, or the process of beheading him, might have been favourable. We are glad to observe that a publick and adequate provision has been made for his wife and children. The political concerns of Mexico have more the appearance, at present, of being consolidated under the form of a Federal republick, than at any former period. Still, the issue of every thing there is, in our view, very uncertain.

BUENOS AYRES.—Our minister to this republick, the Hon. CESAR A. RODNEY, died suddenly, at Buenos Ayres, on the 10th of June, and was buried with appropriate marks of respect, on the following day. At the place where his remains are deposited, a *sepulchral monument* is to be erected, at the expense of the government of Buenos Ayres, as a publick testimony of the esteem in which he was held. The affairs of this republick wear, at the present time, a favourable aspect.

PERU.—We regret that the account which we published in our last number, of the surrender of the city of Lima and the port of Callao to the liberator Bolivar, now appears to have been a fabrication. We stated that we hesitated to place a full reliance on it, although we were strongly disposed, from the manner in which it was announced, to accredit it. Lima and Callao, at the date of the last authentick informa-

tion, were still in the hands of the traitors who surrendered them to the royalist Spaniards. Yet all accounts agree, that the royal cause in that quarter seems to be desperate; and that Bolivar, with a large and well appointed force, is likely soon to establish the cause of republican liberty in Peru.

UNITED STATES.—On the 16th ult. the expected and wished-for arrival of the benefactor of our country, General La Fayette, was announced at New York. Nothing can exceed the gratulations and honours with which he has been and continues to be hailed. So far as our knowledge of the history of the world extends, the expressions of national and popular joy, respect, gratitude and affection, which have been manifested to this illustrious man, are absolutely without a parallel. When a great publick deliverance has been recently achieved; or a battle won, on which the fate of a nation was suspended; or a service performed, the benefit of which was sensible and great in the present feelings of the multitude; popular demonstrations of joy have often been enthusiastick, and honours without measure, and praises without bounds, have been heaped on the hero, the sage, or the patriot. But here is a man who has been absent from the country which he served and helped to save, for more than forty years. Very few individuals who knew him personally are now alive. One whole generation, and part of another, has risen up, that know him only by name, or from history or report. Yet such an ardent excitement and spontaneous expression of feeling as we now witness, and such a desire to confer every token of publick respect, and every honourable distinction that ingenuity can devise, and this by every class of the community, high and low, rich and poor, cultivated and rude, clergy and laity, male and female, was never before seen in this country, and taken in all its circumstances, never, we verily believe, in any other. It really seems like "a new thing under the sun." If republicks are proverbially ungrateful, we are certainly furnishing, at this time, a most wonderful exception to the general truth. We have been fearful, indeed, that our illustrious national guest, if not literally "killed with kindness," will be oppressed and fatigued beyond the bounds of comfort, by his exertions to manifest, as he always does and will, his grateful sense of the attentions which he receives. We were sorry to remark that, in a single instance, and this in New England too, where we should have least expected it, the horses were taken from the General's carriage, and their place and labour supplied by men. We greatly mistake if La Fayette is not too much of a republican, to have been gratified with this exhibition of *human degradation*. Such another instance, we hope and trust, will not be witnessed. We were greatly pleased with the poetical inscription on a civic arch in Boston, which we have inserted in another page.

Still more were we pleased to learn from the publick papers, that the General, in his journey through New England, would not travel in the hours of publick worship on the Sabbath, and that he attended personally on this worship in Boston. Such, we know, from our own recollection, and La Fayette we doubt not recollects it too, was the general practice, in the good old days of our revolutionary struggle, when, *as a people*, we felt our dependance on the God of heaven. Most earnestly do we wish, that the General's example may be followed by certain men among us in high stations, who ought to be ashamed that a foreigner, after forty years passed in Europe, where the Sabbath is so generally disregarded, should still pay a respect which they refuse, to the day and the house of God. We shall put an end to our remarks on a subject which, in common with our fellow citizens, it is so delightful for us to dwell upon that we know not how to quit it, by observing—that every real Christian ought to remember that he recognises a BENEFACTOR, to whom he and his fellow men are infinitely more indebted than they can be to any human being; that it is mournful to think how men who render due honours and plaudits to an earthly deliverer, forget, and disesteem, and dishonour the SAVIOUR of the world; and that among all the just and commendable expressions of regard which are now manifesting to the man whom our nation "delights to honour," the very best will be, to offer in his behalf our humble and fervent supplications to God, that felicities and distinctions transcending what mortals can bestow, may await him in the kingdom of glory above.

We regret to state that the yellow fever has made its appearance at New Orleans, and at Charleston, South Carolina. Sickness also prevails in several other places and portions of our country; not as yet, however, to the extent in which it was experienced in the latter part of the summer and the subsequent autumn, of the last year.

TO CORRESPONDENTS.

We have received from ZETA his Nos. II. III. and from the Rev. W. C. BROWNLEE his No. II. But they did not reach us till it was utterly impracticable to insert any one of them in our present number—They will receive due attention in our next. It should be remembered that an essay, which we do not receive by the 20th of the current month, cannot *ordinarily* appear in the number for that month.

MIKROS. M. and A PLAIN MAN, are also received, and are under consideration.